WITS COM
monwealth.

Newly corrected and augmented.



Qui difficilis formam
cuiq; formæ damna

Printed by I. R. for Nicholas Ling
and are to be sold at the West dore
of Paules. 1598.

To his very good friend, Maister *Bodenham*, *N.L.* wisheth increase of happines.

(***)

SIR, *what you seriously began long since, and haue alwayes beene very carefull for the full perfection of, at length thus finished, although perhaps not so well to your expectation, I present you with, as one before all most woorthy of the same, both in respect of your earnest trauaile therin, & the great desire you haue continually had for the generall profite. My humble desire is, that you would take into your kinde protection, this olde and new burden of witte, newe in this forme and tytle, though otherwise old, and of great antiquity, as being a methodicall collection of the most choyce and select admonitions and sentences, compendiously drawne from infinite variety, diuine, hi-*

ſtoricall, poeticall, politique, morrall, and humane. As for the enuious and ouer-curious, they ſhall the leſſe trouble mee, ſith I knowe there is nothing in this worlde but is ſubiect to the Erynnis *of ill diſpoſed perſons, whoſe malice is as fatall as the darte of* Cephalus, *or* Paris *ſhaft, which neyther a ſeauenfold-ſhielde, nor* Vulcans *cunning workmanſhippe, nor* Pallas Ægis *can auoyde. Thus humbly crauing pardon for my boldneſſe, beſeeching GOD daily to encreaſe the affection you beare to learning, I take my leaue.*

Yours moſt aſſured
to commaund,
N. Lyng.

To the Reader.

CVrteous Reader, encouraged by thy kind acceptance of the first and second impression of *Wits Common-wealth*: I haue once more aduentured to present thee vvith a third edition. *Solent primi fœtus rerum horriduli esse, et in suauiores sed amœni magis et grati subsequaces*. Some what new I haue inserted, put out many things where I found it necessary, and espetially of examples: for that I intend by Gods grace the next Tearme, to publish the third part of *Wits Common-wealth*, contayning onely examples. Then from your gracious acceptance & censure, let this part draw her perpetuall priuiledge, that like *Alcinous* fruites it may still florish in the faire Sommer of thy gentle fauour, and euery one of them tryumph in despight of Enuies raging Winter.

N. L.

In Politeuphuian Decastichon.

Mystica qui sophiæ, culte quadrantia vitæ,
Ingenij varios flores, rimaris, et ardes:
Intemerata legas huius monumenta laboris.
In quo feruentem mentis sedabis orexim
Hoc duce Mercurio, cœlesti numine plenus,
Vertice sublimi feries arcana polorum
Et facile rapidas fauces vitabis Auerni.
Omnia sunt in hoc: musis aptissima sedes,
Virtutis morumque Pharos Cynosura vaganti
Ingenij, genij, mentis, rationis acumen.

R. A.

Let him who in desire Wits wealth embraces,
Here stand & gaze, where well behold he may
A heauenly troope of matchles Nimphs & Graces,
Their siluer armes in sacred fount display,
Whose parts all faire, and equall to their faces,
Make their nak'd beauty their most rich aray.
Nor thinke I leade with him a vaine suppose.
Inuiting him vnto this resting place,
Whence flowes a riuer of smooth running prose,
Whose streames, conceits (like virgins) interlace,
Amongst greene leaues so growes the Damaske rose,
So Diamonds golden Tablets doe enchase.

T. M.

THE curious eye that ouer-raſhly lookes,
And giues no taſt nor feeling to the mind,
Robs it own ſelfe,& wrongs thoſe labored bookes
Wherein the ſoule might greater comfort find;
But when that ſence doth play the buſie Bee,
And for the honey, not the poyſon reeds,
Then for the labour it receaues the fee,
When as the mind on heauenly ſweetnes feeds;
This doe thine eye; and if it find not heere
Such precious comforts as may giue content,
And ſhall confeſſe the trauaile not too deere,
Nor idle howers that in this worke were ſpent,
Neuer hereafter will I euer looke
For thing of worth in any morrall booke.

M. D.

Ex Libris Capitularibus

VVITS COMMON VVEALTH.

Of God.

Definition. *God the beginning of all things, the Idæa and patterne of all good, is that Almightie omnipotence, which wanteth beginning & ending: which being made of none, hath by his owne power created all things.*

WHere God putteth to his hand there are no men so mighty, no beasts so fierce, no sea so deepe, that can resist his power.

As a Prince wil not suffer that another be called King in his Realme, so likewise God will not permit, that any other in this world should be honored but he onely.

VVithout the vnderstanding of the will of God by his word, our sight is but blindnesse, our vnderstanding ignorance, our wisedome foolishnes, and our deuotion deuilishnes.

God will not ſuffer man to haue the knowledge of things to come; for if he had preſcience of his proſperitie, he would be careleſſe, and vnderſtanding of his aduerſity, he would be ſenceleſſe. *Auguſt.*

God who hath made al mortal things, hath authority to diſpoſe them, euen with the ſame power wher-with he hath created them.

As much do we owe vnto God for the dangers from which hee deliuereth vs, as for the great wealth and dignities wherunto he hath alwayes raiſed vs.

VVhere Vertue dooth raiſe to honor, there God failes not to eſtabliſh the dignitie.

God is called a vvell, both becauſe he hath all good things from himſelfe, & alſo for that he doth communicate from thence with his creatures, without any hinderance to himſelfe; for GOD miniſtreth to all, lacking nought, and receiuing nothing of any man.

God in his Church is a moſt bright ſunne which ariſeth vpon ſuch as feare him, and goeth downe from them that are careleſſe and prophane.

As it is a moſt certaine token of death, ſaith *Hippocrates*, if the ſicke man dreame that the viſible ſunne is hidden or obſcured, ſo a moſt certaine death of the ſoule is at hande, if our ſunne Chriſt be darkned, by the aboliſhing of corrup

corrupting of the true doctrine.

The treasures of vices are in vs, the abound-dance of goodnes in God. *Hierom.*

The greatnes of God, is more seene in mercie then in punishment.

God vseth vs not as our offences deserue, but as his mercy willeth.

God deales in one sort with the sinner, in an other maner with the iust; to the sinner hee pardoneth his offence, and from the iust hee takes away the occasions of his sinne.

Epirus King of Arcadia, for breaking vp of *Neptunes* Temple, was strooken blind.

Mardonius spoyling *Circes* temple, was strooken mad, with all his souldiers.

Alexanders souldiours seeking to spoile the Temple of the same Goddesse, were slayne with lightning.

The Sibarites, desirous to know frō *Apollo*, how long their prosperity should last, vvere aunswered, that so soone as they beganne to prefer men before God, their state should be destroyed.

Brennus the captaine of the French, entring the Temple of *Apollo*, and spoyling it, was strooken with madnes, and slew himselfe.

Scipios souldiers that robbed the Temple at Tolassa, dyed all miserably.

As it is impossible with one & the same eye

to behold heauen and earth, ſo it is as impoſſible with one diſordinate will, to loue God and the world. *Aug.*

Like as God ſurmounteth all other creatures, ſo the remembrance of him, ſurmounteth all other imaginations.

God is hie, if thou lift thy ſelfe vp vnto him he flieth from thee; but if thou humbleſt thy ſelfe vnto him, he commeth downe to thee.

Gods doctrine is the rule of prudence, his mercy the worke of iuſtice, and his death the ſtandard of patience. *Bernard.*

The Reſurrection of Chriſt, to the deade is life, to the Saints glory, to ſinners mercy.

Simonides, the more hee ſtudied to knowe what God was, the harder ſtill it ſeemed vnto him.

If God helpe, hee is mercifull, if not, vvee muſt not thinke him vniuſt.

Diuinitie cannot be defined.

The operation of God is threefolde, creation, formation, conſumation.

God is eternitie, and therefore not founde but of ſuch as continually ſeeke him.

God although he be omnipotent, could neuer make a creature equall to himſelfe.

The Lord of hoſts, is called God the Father; the Sonne is the image of the Father. The Father & the Sonne knowne, the good-

neſſe

neſſe of them both, which is the holy Ghoſt, is made manifeſt. *Aug.*

Iupiter eſt quodcunque vides, quocunque moueris. Ouidius.

Quæ Deus occulta eſſe voluit, non ſunt ſcrutanda, quæ autem manifeſta fecit, non ſunt neganda, né et in illis illicité curioſi, et in iſtis damnabiliter inueniamur ingrati. Amb.

Of Heauen.

Defi. *Heauen is generally taken for that part of the world which is ouer our heads, a place full of diuine reſidence, and that Lande where the faithfull after this life expect their portion and inheritance.*

HEauen is the ſeate of GOD, and the Earth is his foote-ſtoole.

Heauen is the ſeate of glory, the habitation of Angels, the reſting place of the faythfull; fayre beyond thought, and glorious beyond report.

VVee deeme it hard to know the things on earth, and finde the obiects of our eyes wyth toyle, but who can ſearch the ſecrets of the heauens? *Baſill.*

Heauen is neither infinite in forme nor figure, but one in nature.

Heauen, as it had his creation of nothing, ſo it ſhall be diſſolued to nothing.

The diſpoſition and places of the Heauens, are not of power to expreſſe our good or bad fortunes.

No man knoweth the property of the fixed ſtarres, neither their natures, & therefore no man can iudicially ſpeake of their effects.

As Hell is the place of all horror, ſo Heauen is the Hauen of all reſt.

Heauen is the habitation of the Elect, the throne of the Iudge, the receite of the ſaued, the ſeat of the Lambe, the fulneſſe of delight, the inheritance of the iuſt, and the reward of the faythfull.

From Heauen our ſoules receiue their ſuſtenance diuine.

Heauen is the church of the Elect, the ſoule of the iuſt, & field of the faythfull.

Hee is moſt myſerable that is denyed to ſee the Sunne ſhine, and hee is moſt accurſed to whom God denyeth his heauenly fauours. *Gregory.*

It is hard to liue well, eaſie to die ill, hard to obtaine Heauen, eaſie to keepe from thence.

None knoweth better how great is the loſſe of Heauen, then they that are iudged to lyue continually in Hell.

A good lyfe begetteth a good death, and a good

good death a glorious inhearitance in heauen.

The way to heauen is narrower thẽ the way to hell.

In gloria cælesti mira serenitas, plena securitas, æterna felicitas.

Estque Dei sedes, nisi terra, et pontus, et aer,
Et cælũ, et virtus, superos quid querimus vltra?

Of Angels.

Defi. *Angels are of an intellectuall and corporall substance, alway moueable & free: the diuine messengers of the will of God, seruing him by grace and not by kinde, and are partners of immortalitie.*

ANgels, at all tymes, and in all places, behold the face of our heauenly Father.

Selfe-loue, the ruine of the Angels, is the confusion of men.

Angels are carefull of mens actions, protectors of their persons, lightners of their soules, and conductors in their iourneyes.

Angels were created of God, immortall, innocent, beautifull, good, free, and subtile; of the essence of God himselfe. *Aug.*

Angels haue their habitation in Heauen, theyr eyes fixed on the maiestie of GOD, theyr tongues formed to his prayses, and them-

themſelues onely in him.

Euery ones Angell that hath guided him in this life, ſhall at the latter day bring forth him he hath gouered. *Origen.*

Angels intend two thinges, the firſt is the glory and ſeruice of God, the ſecond, is the health and ſaluation of his children.

Angels are the comforters, inſtructers, and reformers of men.

Angels are Tutors of the Saints, Herralds of Heauen, and Gardiants of our bodies and ſoules.

The Angels exceed not in deſire, deſire not becauſe they want not, want not in beholding their Creator. *Amb.*

The Angels haue charge to conduct men, wiſedome to inſtruct men, and grace to preſerue men.

Angels were the firſt creatures that euer God made.

Angels, whereſoeuer they are ſent, doe alwaies behold the face of God.

There are nine orders of Angels; Angels, Archangels, Vertues, Powers, Principalities, Dominations, Thrones, Cherubines, and Seraphins.

Angels were of the light created, vvith the light ordayned, to ſerue GOD, who is the Lord of light.

Angels,

Angels, Sunne, Moone, ſtarres, and other celeſtiall motions, confirme and approoue a ſuperior Deitie. *Hermes.*

The diuine nature of Angels, ſuffereth neyther change nor end, for they are immutable and diuine.

All the world is the Temple of God, and all Angels his miniſters.

Angels are ſwift meſſengers to execute the wrath of God againſt his enemies.

Euery true Miniſter, is a true Angell, and their tongues bear the embaſſage of the moſt high God.

The loue of men is written on the boſomes of Angels.

Angeli ſic foris exeunt, vt internis contemplationis gaudijs non priuentur. Greg.

Apoſtatæ Angelo ſimilis efficitur homo, qui hominibus eſſe ſimilis dedignatur.

Of Vertue.

Defi. *Vertue is a diſpoſition and power of the reaſonable part of the ſoule, which bringeth into order and decencie the vnreaſonable part, by cauſing it to propound a conuenient end to her owne affections and paſsions: Wherby the ſoule abideth in a comly and decent habit, executing that which ought to bee doone according*

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ding to reaſon; briefely, it is a proportion and vprightnes of lyfe, in all poynts agreeable to reaſon.

HE that deſireth to be called vertuous, it is firſt requiſite that he be good, therfore in the account of reputation, it is more worthie to be called vertuous, thē noble or reuerend, for that the one title deſcends together with dignitie, and the other is the rewarde of the worke which wee vſe. So that it falls out in good experience, that thys tytle of Vertue, is of manie men deſired, but of very few truly deſerued.

Vertue maketh a ſtranger growe naturall in a ſtrange Country, and vice maketh the naturall ſtrange in his owne country.

Vertue is health, vice is ſicknes. *Petrach.*

Vertue is a ſtranger vpon earth, but a Cittizen in heauen.

Take away diſcretion, and vertue will become vice.

Vertue is the beautie of the inward man.

Vertue laboureth like the ſunne to lighten the world.

To forgiue, is no leſſe vertue in Princes, when they bee offended, then reuenge a vice in the common ſort when they be wronged.

Vertue goes not by birth, nor diſcretion by yeres,

yeres, for there are old fooles, & yong counſellors. *Gueuara.*

It proceedeth of a more noble courage and vertue, to conquer our owne vnlawful affections, then to giue an onſet vpon the campe of an enemy.

Vertue is the Queene of labours, Opinion the Miſtreſſe of fooles, Vanitie the pryde of Nature, and Contention the ouerthrowe of Families.

As by nature the Cedar will be tall, the Diamond bright, & the Carbuncle gliſtering, ſo Vertue wil ſhine, though it be neuer ſo much obſcured.

Vertue maketh men on the earth famous, in theyr graues glorious, and in the heauens immortall. *Chilo.*

Vertue is not obtayned in ſeeking ſtrange countries, but in amending of old errors.

Vertue is more acceptable, by howe much the more it is placed in a beautiful body.

Pythagoras compareth Vertue to the letter Y, which is ſmall at the foote, & broad at the head; meaning, that to attaine Vertue, it is very painfull, but the poſſeſſion thereof paſſing pleaſant.

A good man though in appearance he ſeem needy, yet by vertue he is rich.

Vertue is a thing that prepareth vs to immortality,

mortality, and makes vs equall with the heauens. *Socrates.*

The firſt ſtep to vertue, is to loue vertue in another man.

Vertue while it ſuffereth, ouercommeth.

Vertue cannot perfitly bee diſcerned without her contraries, nor abſolutely perfect, without aduerſity.

Hee that remembreth his vertue, hath no vertue to remember, ſeeing hee wanteth humilitie, which is the mother vertue of all vertues.

Vertue is better, and more certaine then anie Art.

The actions of Vertue doe ſo much affect the beholder, that he preſently admireth thē, and deſireth to follow them.

A man endued with vertue, meriteth more fauour then a man of much wealth.

It is no leſſe vertue to keepe thinges after they be gotten, then to gette them. *Ouid.*

Vertue in generall, is a Caſtle impregnable, a Ryuer that needeth no rowing, a Sea that moueth not, a treaſure endleſſe, an Army inuinſible, a burthen ſupportable, an euer-turning ſpy, a ſigne deceitleſſe, a plaine vvay faileleſſe, a true guide without guile, a Balme that inſtantly cureth, an eternall honour that neuer dyeth. *Mar. Aur.*

Laudo

Laudo factam de neceſsitate virtutem, ſed plus laudo illam, quam elegit libertas, non inducit neceſsitas.

——Virtus medio iacet obruta cæne,
Nequitiæ claſſes candida vela ferunt.

Of Peace.

Defi. *Peace is the quiet and tranquillitie of kingdoms, burying all ſeditions, tumults, vprores, and factions, & planting eaſe, quietnes, and ſecuritie, with all other flouriſhing ornaments of happineſſe.*

DEere and vnprofitable is the peace, that is bought with guiltleſſe blood.

They iuſtly deſerue the ſword of VVarre, which wilfully refuſe the conditions of peace.

Peace flouriſheth where reaſon ruleth, and ioy raigneth where modeſtie directeth.

Peace is the end of warre, honor the ioy of peace, and good gouernment the ground of them both. *Plato.*

Peace is of moſt men deſired.

Concord in a Citty, is like harmony in muſicke.

Concord of many maketh one.

As the liuing members of the body vnited together, maintaine lyfe, and deuided haſten death,

death, ſo Cittizens in a Common-weale, by their concord maintain the ſtate, but by their hatreds deſtroy it.

True peace, is to haue peace with vertue, and warre with vice.

Peace asketh no leſſe wiſedom to conſerue it, then valiantnes to obtaine it.

The colour of peace maketh the war more ſecure, for who ſuſpect leaſt, are ſooneſt preuented. *Olaus M.*

The French, famed for their incredible couetouſnes, haue often-times ſold their country for brybes, but ſildom ratified their peace with honour.

Archidamia the Spartan Ladie, ſeeing her Country ſuppreſt by the couetouſnes of the Magiſtrates, & *Pirrhus* tryumphing in theyr myſeries, entred the Senate houſe with a naked ſword in her hand, and in the name of all the Ladyes, chyd the hartleſſe Lords, for ſuffering themſelues to liue, their country beeing ouerthrowne, and they like to looſe theyr libertie.

Pirrhus entering Sicily, poſſeſſed with hope of ſome peace, afterward ſurpriſed the Countrey, and inthiralled the inhabitants thereof by tyranny.

Peace from the mouth of a Tyrant, is oftener promiſed then performed. *Plato.*

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The countenaunce declareth mans inclination to peace, and the auſteritie of *Marius* countenaunce being an infant, was ominous to Rome in his old age.

It is a poynt of godly wiſedome, to bee at peace with men, at warre with vices.

To rule an eſtate, is a heauie burden, but to vndergoe peace, is an eaſie carriage.

Concord maketh ſmall thinges mightily to increaſe, but diſcord maketh great things ſodainly to decay.

To flye from peace which wee ſhould earneſtly purſue, is to followe diſcord, and our owne deſtruction.

That thing is more eſteemed which is obtayned by peacefull wordes, then that which is gotten by forceable violence.

Nemo vires ſuas in pace cognoſcit ſi enim bella deſunt, virtutum experimenta non proſunt.

pax optima rerum
Quas homini nouiſſe datũ eſt pax vna triumphis
Innumeris melior: pax cuſtodire ſalutem,
Et ciues æquare potens. Sil. Ital.

Of Truth.

Deſi. *Truth is that certaine and vnfallible vertue which bringeth foorth all goodnes, reuealeth the creation of the worlde, the power of*

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our Creator, the eternall crowne of bliſſe wee hope for, and the puniſhment allotted for our miſdoings. It is a vertue through which wee are inclined to ſpeake no otherwiſe with our tongue, then we thinke with our hart.

TRuth ſtandes not vppon the tongues of men, nor honour vpon the frownes of authoritie.

There is nothing ſo ſecretly hidden, but time and truth will reueale it.

Truth ſeemeth ſomtimes, at the firſt, to be very darke, hard, and diſpleaſant, but at the length it appeareth moſt bright, louely, and comfortable. *Plotinus.*

Truth may be oft blamed, but neuer ſhamed, and vertue ſuppreſſed by ſlaunder, will at laſt appeare without blemiſh.

The diſſoluing of a doubt, is the finding of the truth.

Truth is the law of all Arts.

Truth hath two companions, wiſedom, and conſtancie.

Truth is the meſſenger of God, which euery man ought to reuerence for the loue of her Maiſter.

Truth onely among all things, is priuiledged, in ſuch wiſe, that when the time ſeemeth to haue broken her wings, then as immortall

ſhe taketh her force. *Aurelius.*

The pureſt Emerald ſhyneth brighteſt whē it hath no foyle, and Truth delighteth moſt when it is apparrailed worſt.

God did not couer nor hide the truth vnder a Mountaine, to the ende that none but ſuch as toyled for her might finde her: but as with the heauens, hee hath enuironed the earth and the hilles, ſo hath hee couered the truth vvith the vaile of his charitie, vvhich whoſoeuer will knocke at the heauenly dore might enter in.

The end of Grammer is to ſpeake aptly & agreeably, and the end of ſpeech, ſocietie, of Rethorick, to carry all mens minds to one opinion: of Logicke, to finde a truth amidſt many falſhoods; all other Arts doe likewiſe tend to truth.

Foure very good mothers, haue foure very badde daughters; Truth hath Hatred; Proſperity hath Pride; Securitie hath Perrill; and Familiarity hath Contempt.

Speech is but the ſhadow of effect, which agreeing with the truth, is ſingle, plaine, without colour or counterfait. *Eurip.*

Pharamond the firſt King of Fraunce, vvas named *VVarmond*, which ſignifieth truth.

Truth feareth nothing more then to be hid, ſhee careth for no ſhadowing, but is content

with her owne light.

Truth is a vertue that ſcaleth the heauens, illumineth the earth, maintaineth iuſtice, gouerneth common-weales, kils hate, nouriſheth loue, and diſcouereth ſecrets.

Truth is a ſure pledge, not impaired, a ſhield neuer pierced, a flower that neuer dyeth, a ſtate that feares no fortune, and a port that yeeldes no danger. *Cicero.*

Truth is health that is neuer ſick, a life that hath neuer end, a ſalue that healeth all ſores, a ſunne that neuer ſetteth, a moone that is neuer eclipſed, an hearb that is neuer withered, a gate that is neuer lockt, and a voyage that neuer breedes wearines.

Truth is ſuch a vertue, that without it, our ſtrength is weakenes, our iuſtice tyrannous, our humility trayterous, our patience diſſembled, our chaſtitie vaine, our liberty captiue, and our piety ſuperfluous.

M. Aurelius was called *Veriſsimus*, for that in him was neuer found lyes, nor truth euer failed.

Truth is the Center wherein all thinges repoſe, the card whereby we ſaile, the wiſedom whereby we are cured, the rock whereon we reſt, the lampe that guideth vs, & the ſhielde which defendeth vs.

Truth is the ground of Science, the ſcale to

Charity,

Charitie, the tipe of eternity, & the fountaine of grace.

By truth the innocent ſmyleth before the Iudge, and the traytor is diſcouered before he is ſuſpected.

Truth is a good cauſe, and needs no help of oratory, & the leaſt ſpeech deſerues the beſt credite.

Qui veritatem occultat et qui mendacium prodit, vterque reus eſt: ille, quia prodeſſe non vult: iſte quia nocere deſiderat. Augu.

Non boue mactato cælestia numina gaudent:
—— Sed quæ præſtanda eſt, et ſine teſte fides.

Of Conſcience.

Defi. *Conſcience, generally is the certaine and aſſured teſtimony which our ſoules carry about with them, bearing witneſſe of what we ſpeake, thinke, wiſh, or doe: it is to the wicked an accuſer, a Iudge, a hangman, and a rope; to the godly, a comfort, a reward, and ayde against all aduerſities.*

A Guilty conſcience is a worme that biteth and neuer ceaſeth.

The conſcience once ſtained with innocent blood, is alwayes tyed to a guilty remorſe.

Conſcience is a worme that fretteth like the *Seres* vvooll, ſecretly and deeply; eaſily got-

ten, and hardly worne out.

VVhere the conſcience is drowned vvyth worldly pompe and riches, there wiſedome is turned to fooliſhnes.

Conſcience is the chamber of iuſtice. *Orig.*

He that frameth himſelfe outwardly to doe that which his conſcience reproueth inwardly, wilfully reſiſteth the law of God.

Many when they are in health, doe thinke all but toyes which is ſpoken of hell, but at the poynt of death, when theyr conſcience pricketh them, they are troubled and vexed out of meaſure, calling their former life into minde. *Plato.*

The conſcience is waſted, where ſhipwrack is made of fayth.

A good conſcience is the onely liberty.

The conſcience is a booke wherein our daily ſinnes are written.

A good conſcience is a continuall quietnes.

Although the conſciences of many ſeeme to be ſeared with an hote yron, as if it vvere voyde from all feeling of ſinne; yet at the point of death it is awakened; yea, and it drieueth the miſerable ſoule to deſperation.

VVe ſhall carry nothing with vs out of this life, but either a good or a bad conſcience.

Diſcerne diſcreetly, and practiſe reuerently thoſe things that are good, that thyne owne

conſci-

conſcience may bee cleere, and others by thy doings not offended. *Greg.*

A cleere conſcience needeth no excuſe, nor feareth any accuſation.

None is more guiltie then he whoſe conſcience forceth him to accuſe himſelfe.

To excuſe ones ſelfe before he is accuſed, is to finde a foule cracke in a falſe conſcience.

Conſcience beareth little or no ſway, where coyne brings in his plea.

The conſcience loaden with the burthen of ſinne, is his owne Iudge, and his own accuſer.

VVhereas any offence is cõmitted through ignorance, or any other violent motion: the cauſes that increaſe the ſame beeing cut off, penitence and remorſe of conſcience preſently followeth.

The Phyloſophers account thoſe men incurable, whoſe conſciences are not touched with repentance for thoſe ſinnes which they haue committed.

There is no greater damnation then the doome of a mans owne conſcience.

The conſcience of the wicked ſhall tremble lyke the leafe of a tree ſhaken vvith euery wind, but the conſcience of a good man ſhall make him bold and confident.

The violence of conſcience commeth from God, who maketh it ſo great, that man can-

not abide it, but is forst to condemn himselfe.

The Furies which Poets faine to reuenge euils, figure the torments of euill consciences.

A wicked conscience pursueth his Maister at the heeles, and knoweth how to take vengeance in due time.

Nulla pœna grauior pœna conscientiæ; vis autem nunquam esse tristis? bene viue. Isido.

Heu quantum pœnæ mens conscia donat?
——Sua quemq; premit terroris imago.

Of Prayer.

Defi. *Prayer, (as some Diuines affirme) is talke with God, crauing by intercession & humble petition, either those things necessary for the maintenaunce of this life, or forgiuenesse of those things, which through frailety we daily commit.*

THe iust mans prayer appeaseth the wrath of God.

Prayer must be freely giuen, & neuer sold.

Prayer is the oblation of a thankful hart, & the token of a contrite & penitent minde.

Prayer is not to be attempted with force & violence of heart, but with simplicitie, and meekenes of spirit. *Aug.*

Happy is that man whom worldly pleasures cannot

cannot draw frō the contemplation of God, and whose life is a continuall prayer.

Prayer is the lifting vp of the soule from earth to heauen, the inquisition and earnest desire of supernaturall and inuisible things.

Prayer is the wing wherewith the soule flyeth to heauen, and meditation the eye wherwith we see God. *Amb.*

Prayer kindeleth, inflameth, and lifteth vp the hart vnto God, and the incense of meditation is pleasing in his eyes.

The prayer of the poore afflicted, pierceth the cloudes.

Prayer is a vertue that preuaileth against temptation, and against all cruell assaults of infernall spirits, against the delights of thys lingering life, and against the motions of the flesh. *Bernard.*

Praier engendereth cōfidence in the soule, confidence engendereth peace and tranquilitie of conscience.

Fayth ioyned with prayer, maketh it more forcible, but humilitie coupled with it, maketh it beneficiall and effectuall.

Vertuous and godly disposed people, doe daily pray vnto God, for the clensing of the impurity of the hart, and doe watch it vvith all diligence that they can, and labour to restraine, that the corruption thereof burst

not

not out, eyther to the hurt of themſelues, or others.

Let no deuout ſoule bee diſmayed, becauſe his prayer is not ſuddainly heard, but hope with patience the viſitation of our Lord, becauſe he will poure his mercy plentifully on all thoſe that call vpon him.

In our prayers, we ought diligently to aske for mortification of our appetites and paſsions, for they are ſubtile enemies.

The Romaines vpon certaine high dayes, prayed for increaſe of wealth to the people of Rome: which *Scipio* beeing Cenſor changed, ſaying, that it was ſufficient, and that they ought onely to pray vnto God to preſerue it, ſuch as it was.

Thy prayer is thy ſpeech to God, vvhen thou readeſt, God ſpeaketh to thee, & when thou prayeſt, thou talkeſt with God. *Augu.*

Let prayer aſcend, that grace may deſcend.

He that knoweth howe to pray well, knoweth how to liue well.

VVher the mercy of the giuer is not doubted, the negligence of him that prayeth is to be reprehended.

Prayer muſt be accompanied with the exercíſe of mortification.

No prayer can tie the will of God vnto vs, except firſt of all wee renounce and conquer

our

our owne wills.

Pray in thy hart vnto God at the beginning of all thy works, that thou mayst bring them to a good concluſion. *Socrat.*

Fixe thy iudgement in prayer on thy fayth, and not on thy experience, beeauſe fayth is true, and experience deceitfull.

Pray not to God to giue thee ſufficient, for that he will giue to euery man vnasked, but pray that thou maiſt be contented and ſatiſfied with that which he giueth thee.

Heauen ſhall ceaſe to be, when it ſhall ceaſe to runne, & men ceaſe to proſper when they ceaſe to pray.

The wrath and loue of God follow each other, but the former is mittigated by prayer and repentance.

Prayer and repentance, bringeth peace to the vnquiet conſcience.

Orans conſiderare debet quid petit, quem petit, ſeipſum qui petit. Bernard.

Flectitur iratus voce rogante Deus.

Of Bleſſednes.

Defi. *Bleſſedneſſe or beatitude, is the grace of God, and his benefits bountifully beſtowed on them that ſerue him and keepe his commaundements.*

True

TRue blessednes from mortall eyes is hid, and left as obiect to the purer spirits.

That man cannot be truly blessed, in whom vertue hath no place.

A man that is wise, although hee fall into extreame pouerty, yet is hee very rich, and greatly blessed.

Blessednes is an outward quietnes. *Arist.*

Blessednes farre of, beginneth from humilitie.

A blessed man cannot erre.

There is no truer happines in this lyfe, then that which beginneth euerlasting happinesse, and no truer misery, then that which leadeth to euerlasting misery.

The first felicitie that godly men haue after this life, is the rest of their soule in Christ, the second shall be the immortality and glory of their bodies.

Socrates and *Plato*, of all the Phylosophers, were in the righteſt way to blessednes; yet that small sparke of trueth, vvas often quenched with opinions.

Thys is perfection and happines, euen for euery thing to attaine the ende for which it was created, and therein to rest and be blessed.

Hatefull and hapleſse is that happines, that trayneth men from truth to insolence.

Since

Since in euery thing the exceſſe is hurtfull, the aboundance of felicitie is moſt daungerous.

It is not true bleſſednes which hath an end.

If thou knoweſt all that ought to be known, thou art truly bleſſed.

They are to be accounted bleſſed, to whom Fortune hath equally wayed the good vvith the euill.

All things truly belonging to bleſſednes, do cheefely conſiſt in the noble vertue of vviſdome.

True bleſſednes conſiſteth in a good lyfe, and a happy death. *Solon.*

Not the rich, but the wiſe auoyde miſerie, and become happy and bleſſed.

They that thinke riches the cauſe of happines, deceiue themſelues no leſſe then if they ſuppoſed, that cunning playing vppon the Lute or Harpe, came from the inſtrument, and not from Art.

That man is worthily counted bleſſed, to whom nothing can ſeeme intollerable, which may diſcourage him; or nothing ſo pleaſant that may proudly puffe him vp, or make him vaine-glorious. *Plato.*

Thoſe men be truly bleſſed, whom no feare troubleth, no penſiuenes conſumeth, no carnall concupiſcence tormenteth; no deſire of worldly

worldly wealth afflicteth, nor any fooliſhnes mooueth vnto mirth.

True felicitie conſiſteth in the good eſtate of the ſoule.

Felix anima quæ ſpreto turbine ſeculi, pertranſiens corporis clauſtra, illius ſummi, et incomprehenſibilis lucis, poteſt aliquo illuſtrari radio.

——fælix cui victa voluptas
Terga dedit: longi quem non fregere dolores.

Of Loue.

Defi. *Loue is the moſt excellent effect of the ſoule, whereby mans hart hath no fancie to eſteeme, value, or ponder any thing in this world, but the care and ſtudy to know GOD; neither is it idle, but worketh to ſerue him whom he loueth, and this loue is heauenlie. There is alſo a loue naturall, and that is a poiſon which ſpreadeth through euery vaine, it is an hearb, that being ſowne in the intrailes, mortifieth all the members, a peſtilence, that through melancholy killeth the hart, and the end of all vertues.*

LOue is the Maiſter of boldnes & confidence. *Niphus de pulch.*

Loue is an vnreaſonable exceſſe of deſire, which commeth ſwiftly, & departeth ſlowly.

VVho

VVhoſoeuer loueth, is deceaued, and blinded in that which he loueth.

The loue that a man getteth by his vertues, is moſt permanent.

Loue is of full ſpeech, but neuer more aboundant therein then in prayſes.

A friende loueth alwayes, a louer but for a time.

The loue of beauty, is the forgetting of reaſon. *Socra.*

Loue begun in perrill, ſauoureth of greateſt delight when it is poſſeſſed.

Loue inchanteth the harts of men with vnfit fancies, and layeth beauty as a ſnare to intrap vertue.

Parrhaſius drawing the counterfaite of loue, painted her tickling youth on the left ſide with a feather, and ſtinging him on the right ſide with a Scorpion.

Loue is a fading pleaſure, mixed with bitter paſsions, and a miſerie tempered with a fewe momentary delights.

All bonds are little enough to hold loue.

Loue is a vertue, if it be meaſured by dutiful choiſe, and not maimed with wilful chance.

Lawleſſe loue neuer endeth without loſſe, nor the nuptiall bed defiled, eſcapes without reuenge.

Fancie is a vvorme that byteth foreſt the flouri-

flouriſhing bloſſoms of youth.

Loue is not to be ſuppreſt by wiſedome, becauſe not to be comprehended with reaſon.

Hote loue is ſoone cold, and faith plighted vvith an adulterers vowe, is tyed vvithout conſcience, and broken without care.

Loue as it is variable, ſo is it mighty in forcing effects without deniall.

As *Venus* hath her charmes to inchaunt, ſo Fancie is a ſorcereſſe that bewitcheth the ſences.

Cupid is not to be reſiſted with courage, but entertayned with curteſie.

Loue vanquiſheth Tirants, conquereth the mallice of the enuious, and reconcileth mortall foes vnto perfect friendſhip.

Loue is a heate full of coldnes, a ſweete full of bitternes, a paine full of pleaſantnes, making thoughts haue eyes, and harts eares, bred by deſire, nurſed by delight, weaned by iealouſie, kild by diſſembling, and buried by ingratitude.

That which with the hart is loued, with the hart is lamented.

Loue is a worme, which commonly lyues in the eye, and dyes in the hart.

To bee free from loue, is ſtrange; but to thinke ſcorne to be beloued, is monſtrous.

Loue and royaltie can ſuffer no equalls.

Loue

Loue being honeſt, may reape diſdaine, but not diſgrace.

Loue is the daughter of deſteny, & the ſimpathy of affectiõs is forepointed by the ſtars.

He that feedes vppon Fancy, may be troubled in the digeſtion.

Loue without his fruite, is like a picture without a face.

Loue neuer tooke thought, but neere her lifes end, and hope of heauen had neuer feare of hell.

Things immortall, are not ſubiect to affection. *Hermes.*

Affection bredde by inchauntment, is like a flower wrought in ſilke, in colour and forme moſt like, but nothing at all in ſubſtance and ſauour.

Loue gotten by witch-craft, is as vnpleaſant as fiſh taken with medicines is vnwholſome.

Loue is a Camelion, vvhich draweth nothing into the mouth but ayre, & nouriſheth nothing in the body but the tongue.

Loue breaketh the brain, but neuer bruſeth the brow, conſumeth the hart but neuer toucheth the skinne, and maketh a deep ſcarre to be ſeene before any wound be felt.

A man hath choiſe to begin loue, but not to end it.

It is meet for Louers to prefer manners before

fore money, and honeſty before beauty.

Lawleſſe loue without reaſon, is the verie loade-ſtone to ruth and ruine.

Loue is not ſatiſ-fied with golde, but onelie payed with loue againe. *Pythag.*

Loue couereth a multitude of ſinfull offences, and loyaltie recouereth a world of infirmities.

Loue knots are tyed with eyes, & cannot be vntyed with hands, made faſt with thoughts, not to be vnlooſed with fingers.

To haue a fayre miſtreſſe in loue, and want golde to maintaine her, to haue thouſands of people to fight, and no penny to pay them, maketh your Miſtres wilde, and your ſouldiours tame.

True loue is neuer idle, but worketh to ſerue him whom he loueth. *Auguſt.*

As Iuie in euery place findeth ſomewhat to cleaue vnto, ſo loue is ſildome without a ſubiect.

Haunt not too much thy friends houſe, for that ingendereth no great loue, neyther bee thou long frō thence, for that begetteth hate, but vſe a meane in all things. *Socra.*

Better are the rebukes of him that faithfully loueth, then the flattering wordes of hym that deceitfully hateth. *Mar. Aur.*

Loue is three folde; the firſt onely embraceth

ceth vertue, the ſecond is infamous, which preferreth bodily pleaſure; the third is of the body & ſoule; nothing more noble then the firſt, then the ſecond nothing more vile, the third is equall to both. *Plato.*

Loues ſcope beeing pleaſure, it will not ſo much as vtter greefe in the forme of pleaſure.

Loue is a cruell impreſsion of that wonderfull paſsion, which to bee defined is impoſsible, becauſe no wordes reach to the ſtrong nature of it, and onely they know it vvhich inwardly doe feele it. *Aurel.*

Hee that makes not his Miſtreſſe a Goldfinch, may perhaps in time finde her a VVagtayle.

The aſſaults of loue muſt be beaten back at the firſt ſight, leaſt they vndermine at the ſeacond. *Pythag.*

He that looketh to haue cleere water, muſt digge deepe, he that longeth for ſweete muſicke, muſt ſtraine Art to the higheſt, and he that ſeeketh to win his loue, muſt ſtretch his labour, and hazard his life.

It falleth out in loue as it doth with Vines, for the young Vines bring the moſt wine, but the old the beſt.

Byrds are trayned with ſweet calls, but they are caught with broad Nets, ſo louers are in-

lured with fayre lookes, and intangled wyth diſdainefull eyes.

Of loue mixed with mockery, foloweth the truth of infamie. *Pythag.*

He that hath ſore eyes, muſt not behold the Candle, nor he that would leaue his loue, fall to the remembrance of his Lady, for the one cauſeth his eyes to ſmart, and the other procureth the hart to bleed.

A louer is like the hearb *Helitropium*, which alwaies inclineth to that place where the ſun ſhyneth, & beeing depriued of the ſun dyeth.

Like as the fire waſteth the wood, ſo ſcornfulnes conſumeth loue. *Hermes.*

There muſt be in euery triangle three lines, the firſt beginning the figure, the ſecond augmenteth it, and the third concludes it. So in loue there are three vertues, affection which drawes the hart, ſecrecie which increaſeth the hope, and conſtancie which finiſheth the worke.

Loue can neuer be fully fixed, when in him that is beloued there wanteth mirrit.

It is conuenient in loue to be diſcreet, & in hatred prouident and aduiſed.

Loue is a frantick frenzie, that ſo infects the mindes of men, that vnder the taſt of Nectar, they are poyſoned with the water of Stix.

Loue brings one lewd lookes, to command by

by power, and to be obeyed by force.

Loue and Fortune fauours them that are resolute.

Louers oft tymes proceed in theyr sutes as Crabs, whose paces are alwayes backward.

As affection in a louer is restlesse, so if it bee perfect, it is endlesse.

Loue is a sweet tyrannie, because the louer endureth his torments willingly. *Niphus.*

The mind of a louer is not where he liueth, but where he loueth.

Loue fixed on vertue, increaseth euer by continuaunce.

The passionate Louer, if he saile, loue is his Pilot, if he walke, loue is his companion, if he sleepe, loue is his pillow.

Loue is onely remedied by loue, and fancie must be cured by affection. *Pythag.*

Sophocles being demaunded what harme he would wish to his enemy, aunswered, that he might loue where he was not fancied.

Loue is most fortunate, where courage is most resolute.

Affections are harder to suppresse, then enemies to subdue.

Louers othes are like fetters made of glasse, that glister faire, but couple no constraint.

Loue maketh a man that is naturally addicted to vice, to bee endued with vertue, forcing

cing him to apply himſelfe to all laudable exerciſes; that thereby he may obtayne his louers fauour, coueting to bee skilfull in good letters, that by his learning he may alure her, to excell in muſicke, that by his melodie he may intice her, to forme his ſpeech in a perfect phraſe, that by his learning & eloquence he may perſwade her, and what nature wanteth, he ſeeketh to amend by nurture, & the onely cauſe of thys vertuous diſpoſition, is loue.

Loue be it neuer ſo faythfull, is but a Chaos of care, & fancie though neuer ſo fortunate, is but a maſſe of miſery. *Chilo.*

Loue is to be driuen out by reaſon, not to be thruſt out by force.

Amidſt the naturall paſsions of man, loue is the fountaine of all other.

The louer knoweth what hee dooth deſire, but he knoweth not what he ſhould deſire.

Loue may wither by little and little, but the roote will not be remooued on a ſuddaine.

It is a profit for young men, and a faulte for old men to be in loue.

The beſt Phiſition to cure loue, is ſhee that gaue the wound.

The firſt ſteppe to wiſedom, is not to loue, the ſecond, ſo to loue that it bee not perceiued. *Plato.*

Secrete

Secret loue burneth with the fierceſt flame.

As a King is honoured in his image, ſo God in man is both loued and hated; hee cannot hate man who loueth God, nor can hee loue God, who hateth man. *Bernard.*

Hee that gathereth Roſes, muſt be content to pricke his fingers, and hee that will winne a womans good will, muſt be content vvith ſharpe words.

The cauſe of loue is delight, vvhich by the aſpect and ſight of beauty is firſt taken; but whoſoeuer in viewing & beholding of others taketh no pleaſure, can neuer be mooued to loue.

There are ſixe properties in loue. Selfe-loue, is the ground of miſchiefe. Laſciuious loue, the roote of remorſe; wanton loue, the cowards warfare; Pure loue, neuer ſawe the face of feare. Pure loues eyes pierceth the darkeſt corners. Pure loue attempteth the greateſt dangers.

Libertas quoniam nulli iam reſtat amanti,
Nullus liber erit, ſi quis amare velit.

—— Heu quantũ mentes dominatur in æquas,
Iuſta Venus?

Of Iealouſie.

Defi. *Iealouſie is a diſeaſe of the minde proceeding from a fear which a man hath, that that thing is communicated to another, which hee would not haue common, but priuate to himſelfe, it is alſo bred of that loue which will not ſuffer a partner in the thing beloued.*

HE that is pained with the reſtles torment of iealouſie, doubteth & miſtruſteth himſelfe, being alwayes frozen with feare, and fired with ſuſpition. *Hermes.*

Iealouſie is ſuch a heauie and grieuous enemy to the whole ſtate of matrimonie, and ſoweth betweene the married couple ſuch deadly ſeedes of ſecrete hatred and contention, as loue beeing once raced out vvith ſackleſſe diſtruſt thereof, through enuie enſueth bloody reuenge.

A iealous man is ſuſpitious, euermore iudging the worſt, for if his wife be merry, he thinketh her immodeſt, if ſober, ſullen, if pleaſant, inconſtant, if ſhee laugh, it is lewdlie, if ſhee looke, it is lightly; yea, hee is ſtill caſting beyond the Moone, and watcheth as the crafty Cat ouer the ſilly Mouſe.

Loue, as it is diuine with loyaltie, ſo it is hell with

with iealouſie.

Iealouſie proceedeth from too much loue.

Iealouſie is a canker that daily fretteth quiet thoughts, a moth that ſecretly conſumeth the life of man, and a poyſon ſpecially oppoſed againſt the perfection of loue.

The hart beeing once infected with iealouſie, the ſleepes are broken, & dreames proue vnquiet, the vvhole night is conſumed in ſlumbers, thoughts and cares, and the day in vvoe, vexation, and miſery.

The iealious man, lyuing dyes, and dying, prolongs out his lyfe in paſsions worſe then death; none looketh on his loue, but ſuſpition ſayes this is he that couets to be coriual in my fauours, none knocketh at the doore, but ſtarting vp, hee thinketh them to be meſſengers of fancie, none talkes, but they whiſper of affection; if ſhee frowne, ſhee hates him, and loues others, if ſhe ſmile, it is becauſe ſhee hath had ſucceſſe in her loue, looke ſhee frowardly on any man, ſhe diſſembles, if ſhee fauour him with a gracious eye, then as a man poſſeſsed with frenzie, he crieth out, that neither fire in the ſtrawe, nor loue in a womans lookes, can be concealed; thus doth he lyue reſtleſſe, and maketh loue, that oft is ſweete, to be in taſt more bitter then gall.

Iealouſie is a hell to the minde, and a horror

to

to the conſcience, ſuppreſsing reaſon, and inciting rage.

As there is no content to the ſweetneſſe in loue, ſo there is no diſpayre to the preiudice of iealouſie.

The ſeedes of raſhnes & luſt, are nouriſhed in a diſordinate multitude, and the fruites of diſpleaſure, hate, murther, and wickednes, are cheriſhed by iealouſie. *Socrates.*

As a ſhip is in a tempteſt, ſo is the mind toſt by iealouſie, the one ſtil expecteth his wrack, the other ſeeketh his owne ruine.

Iealouſie maketh the cowarde ſtoute, the baſhfull audacious, the babler ſilent.

He that is iealous, is like him that is ſicke of an ague, and poureth in drinke to augment the chilnes of his ſicknes. *Hippoc.*

There can be no greater tyrannie then iealouſie, whereby a man continually murthereth himſelfe lyuing.

Ielouſie begetteth reuenge, reuenge nouriſheth iealouſie.

Loue is maried to iealouſie.

Suſpition is the mother of iealouſie. *Diſp.*

Three things breede iealouſie, a mightie ſtate, a rich treaſure, and a fayre wife.

Iealouſie is a hel-borne fiend, that peſtereth the mind with inceſſant paſsion.

Iealouſie, in ſeeking death, contemneth it,

in

in finding it, repineth thereat, not for enduring it, but becauſe it ſuffereth him not to out-lyue reuenge.

As the Crowe thinketh her owne byrds faireſt, ſo the iealious man thinketh his ovvne choyce excellenteſt.

Cruelty is moſt cruel when we prolong the payne, & iealouſie monſtrous with lengthening the paſsion.

Of lyttle brookes proceede great riuers, & from ſmall ſparkles of iealouſie, ariſe great flames of diſtemprature.

To trouble a iealous man with counſaile, is to augment his paine with ſuſpition.

Matrimonium itá demum tranquillé exigi poteſt, ſi vxor cæca, maritus autem ſurdus fiat. Fæmineum genus zelotopiæ eſt obnoxium, et hinc oriuntur rixæ, et querimoniæ: rurſus marito obnoxia eſt vxoris garrulitas, qua molcſtia carituras eſt, ſi ſurdus ſit.

Of Hate.

Defi. *Hate, or enuie, is a griefe ariſing of another mans proſperitie, and malignity is moſt commonly ioyned with it, whether it bee the fountaine of it, as ſome ſay, or one part thereof, as others will haue it. This malignitie or common hate, is a delight and pleaſure taken*

in

in another mans harme, although we receiue no profit thereby: and it seemeth to bee accidentall, that is, procured by hatred or ill will, arising of some euill affection which one man beareth to another.

THe greatest flood hath the soonest ebbe, the sorest tempest the suddainest calme, the hotest loue the coldest end, and from the deepest desire, oft-times ensueth the deadliest hate.

Hate thirsteth to salue his hurts by reuenge

Enuy is a secrete enemy to honour.

There is nothing that more spighteth a man then to receiue an iniury before his enemy.

Hatred is the spyrit of darknes.

Hatred is blinde as well as loue. *Plu.*

Enuie is imagined of the Poets to dwell in a darke Caue, beeing pale and leane, looking a-squint, abounding with gal, her teeth black, neuer reioycing but in others harme, still vnquiet and carefull, and continually tormenting herselfe.

Enuie maketh the body to bee ill disposed, & changeth the colour of the countenance; and therfore it is called the VVitch and feauer heptick of the spirit. *Arist.*

Enuie in this poynt may be discerned from hatred, the one is secrete, the other is open.

The

The enuious man is fed with dainty meate, for hee doth continually gnawe vppon hys owne hart.

Hate hath ſundry affections, as contempt, anger, debate, and ſcornfulnes.

Themiſtocles in his youth ſayd, that as then he had done nothing worthy of memorie, in that there was no man whom hee might perceiue dyd any way enuie him.

Enuie ſhooteth at others, and vvoundeth herſelfe.

Sicilian Tyrants did neuer finde,
Then enuy greater torment of the minde.

A wiſeman had rather be enuied for prouident ſparing, then pittyed for hys prodigall ſpending.

Bauens are knowne by theyr bands, Lyons by their clawes, Cocks by theyr combes, and enuious men by theyr manners.

Enuy neuer caſteth her eye low, nor ambition neuer poynts but alwayes vpward.

Reuenge barketh onely at the ſtarres, and ſpight ſpurnes at that ſhe cannot reach.

Enuy braggeth, but draweth no blood, and the malicious haue more mind to quip, then might to cut.

Enuy is like lightning, that will appeare in the darkeſt fogge.

Very fewe dare ſerue or followe ſuch as the

Prince

Prince doth hate.

Much ſtrangeneſſe breedeth hatred, & too much familiarity breedeth contempt.

The grudge, hatred, and malice of thē that be euill, iuſtifieth the iuſtice and ſentence of them that be good.

It is better to be fellowe with many in loue, then to be a King with hatred and enuie.

Enuy is blinde, & can doe nothing but diſprayſe vertue. *Solon.*

Enuy is ſo enuious, that to them that of her are moſt denied, and ſet fartheſt off, ſhee gyueth moſt cruell ſtrokes with her feete.

As ruſt conſumeth yron, ſo dooth enuie the harts of the enuious. *Anaxag.*

An enuious man waxeth leane with the fatneſſe of his neighbour.

Rigor blaſteth fancies bloſſoms, and enuies ſhadowes ſpot beauties colours with diſdain.

It is a ſcabbe of the world to be enuious at vertue.

Enuy is the companion of mightines.

I doe not allow of enuie, but for good, ſaith *Euripides*, I would be enuied.

Enuy is the daughter of pryde, the authour of murther and reuenge, the beginner of ſecrete ſedition, and the perpetuall tormentor of vertue.

Enuy is the filthy ſlyme and impoſtume of the

the ſoule, a perpetuall torment to him in whom it abideth; a venome, a poyſon, or quickſiluer, which conſumeth the fleſh, and dryeth vp the marrow of the bones. *Socrat.*

Take away enuy, and that which I haue is thine, let there bee no enuy, and that which thou haſt, is mine.

The enuious man thinketh his neighbours loſſes to be his gaines.

Of vices, enuie is the moſt auncient, pryde the greateſt, and gluttony the fouleſt.

The iniured man doth many times forget, but the enuious man doth neuer ſpare to perſecute.

Enuy is a ſicknes growing from other mens happines. *Mar. Aur.*

If any man be good, he is enuied, if euil, himſelfe is enuious.

The enuious bury men quick, and rayſe vp men beeing dead.

The man that in this worlde hath not ſome enemies, it is a ſigne that of good fortune he is much forgotten.

Hidden hatred is more dangerous then open enmitie.

It is an euill thing to hurt becauſe thou hateſt, but it is more wicked becauſe thou haſt hurt, therefore to hate.

Malice drinketh vp the greateſt part of hys owne

owne poyſon. *Socra.*

That hatred is cõmonly moſt deadly, which hath once been buried, & afterward through iniurie is reuiued againe.

There is no hatred comparable to the hatred of faithfull friendes, if they once become enemies.

The iniury of a friend is more grieuous thẽ the malicious hatred of an enemy.

Enuy is alwayes ready to ſpeake what commeth next to minde, and not that which ſhee ought to ſpeake.

Like as griefe is a diſeaſe of the body, ſo is malice a ſicknes of the ſoule.

Enuy is nothing els but a griefe of the mind at other mens proſperity. *Amb.*

Debate, deceit, contention, and enuie, are the fruites of euill thoughts.

Enuy doth alwayes waite at vertues elbow.

Glory in the ende erecteth that which enuy in the beginning doth ſeeme to depreſſe.

Paſcitur in viuis liuor, poſt fata quieſcit.

Nulla ingenia tam prona ad inuidiam ſunt, quam eorum, qui genus ac fortunam ſuam animis non æquant, quia virtutem et alienum bonũ oderunt. Liuius.

Of Women.

Defi. *VVomen, beeing of one & the ſelfe ſame ſubſtance with man, are what man is, onely ſo much more imperfect as they are created the weaker veſſels.*

WOmens ſorrowes are eyther too extreame, not to bee redreſſed, or elſe tricked vp with diſsimulation, not to bee beleeued.

VVho findes conſtancie in a woman, findes all things in a woman.

VVomen are to be meaſured, not by theyr beauties, but by theyr vertues.

VVomen in theyr wills are peremptory, & in theyr aunſwers ſharpe; yet like Faulcons they will ſtoope to a gaudy lure.

VVomens tongues pierce as deepe as theyr eyes.

He that truſteth to the loue of vvomen, reſembleth him that thinks trees vvil not leaue their leaues in Autumne.

VVomens eyes ſhed teares both of ſorrowe and diſsimulation.

VVomen are wonders of nature, if they wrong not nature.

VVomen are admirable Angels, if they would

would not be drawne with Angels to becom deuils.

A woman once made equall with man, becommeth his ſuperior. *Socra.*

VVomen be of right tender condition, they will complaine for a ſmall cauſe, and for leſſe will riſe vp into great pride.

Like as no man can tell where a ſhooe wringeth him, better then hee that weares it, ſo no man can tel a womans diſpoſition better then he that hath wedded her. *Mar. Aur.*

There is no creature that more deſireth honour and worſe keepeth it then a woman.

Beauty in the faces of women, and folly in their heads, be two wormes that fretteth lyfe and waſteth goods.

All creatures were bred in the entrailes of their mother, except the woman that vvas bred without a mother. *Aurel.*

vvomen for a little goodnes looke for great praiſe, but for much euill no chaſtiſement.

A fierce beaſt, and a perrilous enemy to the Common-wealth, is a wicked woman, for ſhe is of much power to doe great harme. *Eurip.*

The Eagle when he ſoareth neereſt the ſun, houers for a pray; the Salamander is moſt warme when he lieth from the fire, and a woman moſt hart-hollow when ſhe is moſt lypholy.

Though

Though women ſeeme chaſt, yet they may ſecretly delight in change, and though theyr countenaunce be coy to all, yet their conſcience may be curteous to ſome one.

VVomen in miſchiefe are wiſer then men.

VVomen by nature are more pittifull then men: but being mooued to anger, they become more enuious then a Serpent, more malicious then a Tyrant, and more deceitfull then the deuill. *Socrat.*

VVomen that are chaſt when they are truſted, proue wantons when they are cauſeleſſe ſuſpected.

It is the propertie of a VVoman, to couet moſt for that which is moſt denied her.

Virgins harts are like Cotten-trees, vvhoſe fruite is ſo hard in the budde, that it ſoundeth like ſteele, & being ripe put forth, is nothing but vvooll.

As it is naturall to women, to deſpiſe that which is offered, ſo it is death to them to bee denied that which they demaund.

VVomens harts are full of holes, apt to receiue, but not to retaine.

He that can abide a curſt wife, neede not to feare what company he liueth in.

Like as to a ſhrewd horſe belongeth a ſharp bridle, ſo ought a curſt wife to bee ſharplie handled. *Plato.*

The Closets of womens thoughtes are euer open, & the depth of their harts hath a string that stretcheth to their tongues end.

vvomen are like to Fortune standing vpon a globe, winged with the feathers of ficklenes.

The rule for a vvife to lyue by, is her husband, if he be obedient to the lawes publiue.

The eyes of vvomen are framed by Art to enamour, & theyr tongues by nature to inchaunt.

VVomens faces are lures, theyr beauties bayts, theyr lookes nets, and theyr vvordes inticing charmes.

A hard fauoured woman, renowned for her chastitie, is more to be honoured then shee that is inconstant, though neuer so famous for her beauty. *Mar. Aur.*

As there is no sworde made of steele but it hath yron, no fire made of vvood, but it hath smoake, nor any wine made of grapes, but it hath lees, so there is no vvoman created of flesh, but she hath some faults. *Crates.*

Sophocles being asked why when he brought in the persons of women, hee made them alwaies good, wheras *Euripides* made thē bad? becaus I (quoth he) do represent vvomen such as they shold, *Euripides* such as they are.

A faire woman vnconstant, may be resembled to the coūterfeit which *Praxitiles* made

of *Flora*, before the which, if one ſtood directly, it ſeemed to weepe, if on the left ſide, it ſeemed to laugh, if on the right ſide to ſleepe.

VVomens witts are like Shefielde kniues, which ſometimes are ſo ſharpe that they will cut a haire, & other-whiles ſo blunt that they muſt goe to the grindſtone.

If women be beautifull, they are to bee won with praiſes; if coy, with prayers; if proude, with gifts; if couetous, with promiſes.

A vvoman of good lyfe, feareth no man with an euill tongue.

VVomen oft in their loues reſemble the Apoticaries in their arts, who chooſe the weeds for their ſhops, when they leaue the fayreſt flowers in the garden.

The wiſer ſort of women, are cõmonly tickled with ſelfe loue.

The affections of women are alwaies fettered, eyther with outward beautie, or inwarde bounty.

Tireſias and *Cæneus* were both men and women, who being demaunded whether men or women were moſt ſubiect to loue, anſwered, that the Armes which *Venus* gaue in her ſhield was ſufficient to diſcuſſe the doubt: meaning, that as Doues, who are *Venus* darlings, are more prone to luſt then any other fowles, ſo women are more ſubiect vnto loue, then any

other mortall creature.

VVomens harts and their tongues are not Relatiues.

A faire woman with foule conditions, is like a ſumptuous ſepulcher full of rotten bones.

Truſt not a wanton eye in a vvoman, for it hath cõmonly a luſtfull hart anexed with it.

A woman that hath been married to manie, can hardly pleaſe many.

An honeſt woman beeing beautifull, killeth young men with her countenaunce. *Gueua.*

A vvomans minde is vncertaine, it hath as many newe deuices, as a tree hath leaues, for ſhe is alwaies deſirous of change, and ſildome loueth him hartily with whom ſhe hath beene long conuerſant.

Truſt not a woman when ſhee weepeth, for it is her nature to weepe when ſhee wanteth her will. *Socrates.*

Silence in a woman, is a ſpeciall vertue.

A woman that hath no dowry to mary her, ought to haue vertue to adorne her.

A vvoman in her wit, is pregnable, in her ſmile, deceaueable, in her frowne, reuengeable, in her death, acceptable.

A faire, beautifull, and chaſt vvoman, is the perfect workmanſhip of God, the true glorie of Angels, the rare miracle of earth, and the ſole wonder of the world. *Hermes.*

That

That man which is married to a peaceable and vertuous vvoman, beeing on earth, hath attained heauen, being in want, hath attained wealth, beeing in woe, hath attained vveale, being in care, hath attained comfort.

Fœmina nulla bona est, vel si bona contigit vlli,
Nescio quo facto mala facta bona est.

Nisi sermonum optima semina mulieres suscipiunt, et participes eruditionis virorũ fiant: absurda multa pruuaq́; consilia atq́; cogitationes, et affectus malos pariunt. Plutar.

Of Beauty.

Defi. *Beauty is a seemely composition of all the members, wherein all the parts with a certaine grace agree together, but beautie or cõlines of the minde, is a conueniencie meete for the excellencie of a man, and that wherein his nature doth differ frõ other liuing creatures: and as the outward beauty moueth and reioyceth the eyes, so this shining in our liues by good order and moderation, both in deede and word, draweth vnto vs the harts of those men amongst whom we liue.*

BEauty is such a fading good, that it can scarce be possessed before it be vanished. Beauty tameth the hart, and golde ouer-

commeth beauty.

The greateſt gyft that euer the Gods beſtowed vpon man, is beauty; for it both delighteth the eye, contenteth the minde, and winneth good will and fauour of all men. *Anacharſis.*

Beauty is a tyrant for ſhort time, the priuiledge of nature, a cloſe deceit, and a ſolitarie kingdome.

It is a blinde mans queſtion, to aske vvhy thoſe things are loued, which are beautifull.

The beauty of the body withereth with age and is impayred by ſicknes.

The beauty of the ſoule, is innocencie and humility. *Greg.*

The fayreſt creature that God made, was the world.

VVomen that paynt themſelues to ſeeme beautifull, doe cleane deface the image of theyr Creator. *Amb.*

A beautifull countenance, is a ſilent commendation.

Beauty cannot inflame the fancy ſo much in a month, as ridiculous folly can quench it in a moment.

Beauty, vertue, and wealth, are three deepe perſwaſions to make loue frolick.

The more beautie is ſeene, the more it is admired.

Ariſto-

In all thinges diuiſible, there is ſome-thing more, ſome-thing leſſe, ſome-thing equall, more or leſſe; what can be then more equall then beauty or wit? *Ariſt.*

The Scorpion, if he touch neuer ſo lightlie, inuenometh the whole body, the leaſt ſpark of wilde fire, ſets a whole houſe in a flame, the Cockatrice killeth men with his ſight, the ſting of loue and beautie vvoundeth deadly, the flame of fancie ſets all the thoughts on fire, and the eyes of a Louer vvounded with beauty, are counted incurable.

Hee that is an enemy to beautie, is a foe to nature.

Beauty without honeſty, is likely poyſon ſon preſerued in a boxe of gold.

Beauty is a ſtar, whoſe influence hath ſundry effects.

It is more payne to keepe the fire of *Veſta*, then to offer ſolemne rights to the daughter of *Iupiter*.

Beautifull women be dangerous marks for young mens eyes to ſhoote at.

Chooſe not thy wife by her beautie, but by her honeſty, for her good deeds will remaine when age hath taken her beauty from her.

Raram facit miſturam cum ſapientia forma.

Neglecta decoris cura plus placet, et hoc ipſum quod nos non ornamus ornatus eſt. Amb.

Of

Of Diſsimulation.

Defi. *Diſsimulation is an euill humour of the minde, and contrary to honeſty, it is a countenaunce euer diſagreeing from the harts imagination, and a notorious lyer in whatſoeuer it ſuggeſteth.*

THe holieſt men in ſhow, proue often the holloweſt men in hart. *Plotinus.*

The typ of the tongue ſoundeth not alwaies the depth of the hart.

Euery outward appearance, is not an authenicall inſtance.

VVhere there is the greateſt floriſh of vertue, there oft-times appeareth the greateſt blemiſh of vanitie.

A counterfet diſeaſe, is ſometimes taken away with a falſe ſirrop.

It is better to haue an open foe then a diſſembling friend. *Pythag.*

Subtile Sophiſtry, peruerteth true Phyloſophy.

He which dwelleth next to a Cripple, vvill ſoone learne to halt, and he that is conuerſant with an hypocrite, vvill ſoone endeauour to diſſemble.

Diſsembled holines is double iniquitie.

The

The more talke is seasoned with fine phrases, the lesse it sauoureth of true meaning.

Hee that dissembleth, sinneth not of ignorance, but deceiueth by a colour, which hee himselfe knoweth to be false. *Orig.*

Disemble not with thy friend, eyther for feare to displease him, or for malice to deceaue him. *Plato.*

It is farre better to speake the truth in fewe words, then to keepe silence with deepe dissimulation.

Disembling curtesies are like *Circes* riches, which can turne vaine-glorious fooles into Asses, gluttonous fooles into swine, pleasant fooles into Apes, and proud fooles into Peacocks.

Deceite deserues deceite, & the end of trechery, is to haue no trust.

Craft hath neede of cloaking, where truth is euer naked.

Hee that hath oft beene deceiued with the lies of a dissembler, will scant giue him credit when he bringeth a true tale. *Plato.*

Company not with many friends, for necessity vrgeth that some prooue trecherous.

The flattering of an enemy, is like the melody of the Syrens, who sing not to stirre vp mirth, but to allure vnto mishap.

The minde of a crafty dissembler, is harde-

ned

ned more by practise, then the hands of an artificer by great labour.

Impia sub dulci melle venena latent.
Hæredis fletus sub persona risus est.

Of Folly.

Defi. *Folly, or intemperancie in our actions, is an ouer-flowing in voluptuousnes, forcing, & compelling all reason in such sort, that no consideration of losse or hinderance, is able to stay or keepe backe, him that is through long custome infected with vice, from betaking himselfe of set purpose, to the execution of all his desires and lusts, as hee that placeth his soule and soueraigne good therein: seeking for no other contentation in any thing, but onely in that which bringeth to his sences delight and pleasure.*

LAte wit, and vnfruitfull wisedom, are the next neighbours to folly.

There can be no greater vanity in the world then to esteeme the world, vvhich esteemeth no man, and to make little account of God, who so greatly regardeth all men. *August.*

There can be no greater folly in man, then by much trauaile to increase his goods, and with vaine pleasures to loose his soule. *Greg.*

It

It is plaine folly for a man to ſhorten his life by diſorder, ſeeing by temperance and modeſtie it may better be prolonged.

It is folly to attempt any wicked beginning, in hope of a good ending.

Hee that is vainely carried away vvith all things, is neuer delighted with one thing.

It is a common imperfection to commit folly, but an extraordinary perfection to amend.

The importunate and the foole, are brothers children. *Mar. Aur.*

To be wanton without wit is apiſhnes, & to be witty without wantonnes, preciſenes.

Fire is to be quenched in the ſparke, weedes are to be rooted out in the bud, and follie in the bloſſome.

Follies paſt, are ſooner remembred then redreſſed.

He that makes a queſtion where there is no doubt, muſt take an aunſwere where there is no reaſon.

Fewe vices are ſufficient to darken manie victories. *Plut.*

Hee that lendeth to all that will borrovve, ſheweth great good will, but little wiſedome.

Marriage reapeth into the ſaddle, & repentance vpon the crouper. *Gueuara.*

As that is a ſigne of a careleſſe mind, not to bee mooued with miſhap: ſo it is a token of fol-

folly, to be carefull vvithout cauſe, and to be grieued for that which if it were iuſtly wayed, offereth at all no occaſion of ſorrow.

Vanity is the maske vvherein youth marcheth, & Folly the Page that vvaytes attendant vpon theyr actions.

Pigmalion carued a picture with his hand, & doated vpon it with his hart.

He that makes curioſity in loue, will ſo long ſtraine curteſie, that eyther hee will be counted a ſolemne ſuter, or a witleſſe wooer.

Too much curioſity ſauoreth of ſelfe-loue, & ſuch as are too familiar run into contempt

Folly refuſeth gold, and frenzy preferment, wiſedome ſeeketh after dignity, and counſaile looketh for gaine.

The fooliſh man is grieued vvith that hee doth ſuffer, and boaſteth him of that he hath ſpoken, but the vviſeman is grieued vvyth that he hath ſpoken, and boaſteth himſelfe of that he doth ſuffer.

To make that thing proper to one, vvhich before vvas common to all, is a true note of folly, and the beginning of diſcord.

The riotous that ſickneth vpon ſurfit, and the foole that feeleth aduerſitie, can verie hardly be cured. *Solon.*

The foole wanteth all things, and yet if hee had them, he could not vſe one of them.

Some

Some be fooles by nature, and ſom be craftie fooles, to get themſelues a liuing, for when they cannot thiue by theyr wiſedome, then they ſeeke to liue by folly.

Among the fooliſh, hee is moſt foole that knoweth little, and yet would ſeeme to know much. *Augu.*

To be ouercome with affections, is an euident token of folly.

It is great folly for a man to muſe much on ſuch things as paſſe his vnderſtanding.

Folly is the pouertie of the minde.

A wel fauored & faire perſon that is a foole, is like a faire houſe, and an euil hoaſt harboured therein. *Diogines.*

It is all one in effect, to lay a heauy burthen vpon a weary man, and to commit waightie matters to a fooles diſpoſition.

It is meere folly to hate ſinne in another, & ſeeking to correct it, thou fall into a greater ſinne thy ſelfe.

A foole that from baſe pouerty, is rayſed vp to riches, and worldly proſperity, is of al men moſt forgetful and vnfriendly to his friends.

A thing done, a foole knoweth, but a wiſeman fore-ſeeth thinges before they come to paſſe.

The more riches that a foole hath, the fooliſher hee is.

The

The hart of a foole, is in his mouth, but the mouth of a wise-man is in his hart. *Sirach.*

Instructions giuen to fools, increaseth folly.

Inter cætera mala hoc quoq; habet stultitia, Semper incipit viuere. Senec.

Sicut nec auris escas, nec guttar verba cognoscit: ita nec stultus sapientiam sapientis intelligit. Grego.

Of Flattery.

Defi. *Flattery is a pestilent and noysome vice, it is hardly to be discerned from friendshippe, because in euery motion & affect of the mind, they are mutually mingled together, but in theyr actions they are meere contraries; for flattery dissenteth from what euer it seemes to intend.*

HEe is vnwise, that rather respecteth the fawning words of a flatterer, then the intire loue of a faithfull friend. *Aurel.*

Flatterers resemble Swallowes, which in the Sommer-time creepe vnder euery house, & in the VVinter leaue nothing behinde them but durt.

Flatterers blaze that with prayses, vvhich they haue cause to blaspheme with curses.

To flatter a wise man, shewes want of wise-

dome

dome in the flatterer.

As no vermine will breede where they find no warmth, no Vultures ſleepe where they finde no pray, no flyes ſwarme vvhere they ſee no fleſh, no pilgrim creepe where there is no Croſſe, ſo there is no Paraſite vvill lurke where he findes no gaine.

Hee that ſeeketh by a plauſible ſhadowe of flattery, to ſeduce a minde from Chaſtitie to adultery, ſinneth againſt the Law of nature, in defrauding a man of his due, his honr, and his reputation. *Lactan.*

Little things catch light mindes, and fancie is a worme that feedeth firſt vpon Fennell.

VVhite ſiluer draweth black lines, & ſweet words breed ſharpe torments.

It is better to fall amongſt a ſort of Rauens, then amongſt flattering companions for the Rauens neuer eate a man till he be dead, but flatterers will not ſpare to deuoure him while he is a liue. *Plut.*

The moſt ſeruile flattery is lodged moſt eaſily in the groſeſt capacity, for there ordinary conceit draweth a yeelding to their greaters, & then haue they not wit to learne the right degrees of dutie. S.P.S.

Flattery is like a golden pil, which outwardly giueth pleaſure, but inwardly is ful of bitterneſſe.

Fat-

Flatterers are lyke Trencher-flyes, vvhich waite more for lucre then for loue.

A familiar companiō, which is alwayes like pleaſant, and gapeth for thankes, and neuer biteth, is of wiſemen to be ſuſpected.

Endeuour diligently to knowe thy ſelfe, ſo ſhall no flatterer deceiue thee. *Bias.*

The flatterer diligently applieth himſelfe to the time, & frameth his ſpeech, to pleaſe his Maiſters humor. *Ariſt.*

Like as a Camelion hath all colours ſaue white, ſo hath a flatterer all poynts ſaue honeſtie.

The vvood maintaining fire, is conſumed by it, & riches which nouriſh flatterers, by them come to nothing. *Stobæus.*

Hee that truly knowes himſelfe, cannot be deceiued by flattery.

Good wits are the diſcouerers of flatterie, and yet moſt ſubiect to flattery.

Flattery is like friendſhip in ſhowe, but not in fruite. *Socra.*

To chyde or flatter thy wife publiquely, is the next way to make her doe ill priuately.

Adulatio apertis, et propitijs auribus recipitur, in præcordia ima deſcendit; venit ad me pro amico blandus inimicus. Senec.

Sicut ſumenda ſunt amara ſalubria, ita ſemper vitanda eſt amara dulcedo. Cic.

Of

Of Suſpition.

Defi. *Suſpition is a certaine doubtfull feare of the minde, detayning the hart timerouſlie, with ſundry affections, and vncertaine proceedings.*

IT is hard to blind ſuſpition with a falſe colour, eſpecially, when conceite ſtandeth at the doore of an enemy. *Aurel.*

Suſpitious heads want no ſophiſtry to ſupply their miſtruſt.

Let not thy hart ſuſpect, what neither thine eye ſees by proofe, nor thine eares heare by report.

The man that is feared of many, hath cauſe likewiſe to ſuſpect many. *Socrates.*

The conſtitution of a dull head, thinketh no better way to ſhew himſelfe wiſe, then by ſuſpecting euery thing in his way. S.P.S.

Miſtruſt no man without cauſe, neyther be thou credulous without proofe.

Suſpition is a vertue, where a man holds his enemy in his boſome.

It is hard to harbour beleefe in the boſome of miſtruſt.

VVhere the partie is known for a profeſſed foe, there ſuſpicious hate enſueth of courſe.

It is hard to procure credite, where truth is ſuſpected.

The ſafeſt iourney is full of ſuſpition. *Socr.*

Suſpition is the poyſon of true friendſhip. *Auguſt.*

It is better to ſuſpect too ſoone then miſlike too late.

Fire cannot be hidden in flax without ſome flame, musk in the boſome without ſmell, nor loue in the breaſt without ſuſpition.

Small acquaintance breedes miſtruſt, and miſtruſt hinders loue.

Suſpition may enter a falſe action, but proſe ſhall neuer bring in his plea.

VVhere Vertue keepeth the Fort, Report and Suſpition may aſſaile, but neuer ſack.

Suſpition is a thing no more vnpleaſant thē vnſure for the preſeruing of vertue. *S. P. S.*

Suſpition engendereth curioſity, backbyting, vnquietnes, factions, iealouſies, & many other miſchiefes.

Open ſuſpecting of others, commeth of ſecrete condemning our ſelues. *S. P. S.*

VVhere hatefull ſuſpition breedeth enmity, there it is hard with painted ſhadowes to procure amity.

He that feareth nothing, ſuſpecteth nothing

Fooles ſuſpect wiſe-men, & wiſemen know fooles.

After

After a rainy euening may wel follow a faire morning, and after ſuſpition preuention of enſuing danger.

VVhen we ſuſpect our ſelues to be moſt miſerable, then is the grace of God moſt fauourable. *Bernard.*

Beauty is the true glaſſe of diuine vertue, & ſuſpition the mirror in which we ſee our own noted dangers.

Suſpect the meaning, and regarde not the ſpeeches. *Socra.*

Baniſh from thy hart vnworthy ſuſpect, for it polluteth the excellency of the ſoule.

To ſuſpect vvhere there is cauſe, is ſufferable, but to ſuſpect without cauſe, is intollerable.

He that lyues without offence, neuer neede to ſuſpect reproofe.

Cauſeleſſe ſuſpition, is the next vvay to make him doe euill, which alwaies before did carry a conſtant meaning. *Bias.*

Octauius Auguſtus, domũ ſuam non ſolum crimine, ſed ſuſpitione criminis vacare voluit.

Sicut difficilé aliquem ſuſpicatur malũ qui bonus eſt: ſic difficilé aliquem ſuſpicatur bonum, qui ipſe malus eſt. Cic.

Of Thoughts.

Defi. *Thought, generally is all the imaginations of our braine, which being a proposed obiect of the hart, maketh it continually reuolue and worke vpon those conceits.*

THoughts of loue, the further they wade, the deeper they bee, and desires ended with perrill, sauour of greatest delight.

Carry thy thoughts seald vp in silence.

Thoughts are blossoms of the minde, and words the fruites of desires. *Hermes.*

There is nothing that more shortneth the life of man, then vaine hope, & idle thoughts.

Hee that is not ready to thinke well to day, wil be more vnwilling to do good to morow.

To muse & meditate, is the life of a learned man. *Cic.*

Cogitations and thoughts, are the mouings and trauailes of the soule. *Arist.*

There are no colours so contrary as vvhite and blacke, no elements so disagreeing as fire and water, nor any thing so opposite as mens thoughts, and theyr words.

Thinke from whence thou commest, blush where thou art, and tremble to remember whether thou shalt goe. *Bernard.*

It is an auncient cuſtome in the malice of man, to hold nothing for well done, but that which we thinke well of, although it be euill: & to eſteem nothing for euill, but that which we hate, although it be right good.

The mind is the touch-ſtone of content.

Thoughts are not ſeene, but the face is the herrald of the mind.

VVho thinkes before hee doe, thriueth before he thinks.

Thoughts and conceits, are the apparrel of the minde. S.P.S.

He imployeth his thoughts well, that vſeth them rather to teſtifie his vertue, thē to nouriſh his diſpleaſure.

Let a Prince be garded with ſouldiers, attended by counſailers, & ſhut vp in Forts, yet if his thoughts diſturbe him, hee is miſerable. *Plut.*

Mens thoughts are like Courtiers cloakes, often ſhyfted, & neuer more impatient then when they are ſifted.

He dies well which repents him of his euill thoughts, and he liues well, whoſe minde is not moleſted with euill imaginations.

The bowe that ſtandeth bent, dooth neuer caſt ſtraight, and the minde that is delighted with earthly pleaſures, ſildome thinketh on heauenly happines.

A word ſufficeth for a wiſe-man, and one thought is enough for one reſolution.

VVhen death is at the doore, remedy is too late, and when misfortune is hapned, thought of preuention is bootleſſe.

Cogitationes vagas et in vtiles, et velut ſomno ſimiles né recipias: quibus ſi animū tuum oblectaueris, quum omnia diſpoſueris triſtis remanebis. Cic.

Cogitationes ſunt improuidi animi reſpectus, et ad euagationem pronæ.

Of Wit.

Defi. *VVit is the firſt and principall part of the ſoule, wherein the minde, the vnderſtanding, and the memory are contayned, which are moſt neceſſary for the direction of all good & vertuous actions.*

SHarpnes of wit, is a ſparke that ſooneſt inflameth deſire. *Chilo.*

One mans will is another mans wit.

The ornaments of wit, are much more faire then the badges of nobility.

A bond-man to ire, hath no power to rule other men by his owne wit.

A quicke wit, and cleere vnderſtanding, taketh good heede of thinges paſt, prudently

waying things preſent, and things to come.

Strength wanting wit, and policie to rule, ouerthrowes it ſelfe. *Horace.*

That which mans ſtrength cannot bring to paſſe, wit and policy will ſoone diſpatch.

VVine is ſuch a vvhetſtone for wit, that if it be often ſet thereon, it will quickly grinde all the ſteele out, and ſcarce leaue a backe where it found an edge.

There be three things vvhich argue a good wit, inuention, conceiuing, and aunſwering.

There is nothing more ſmooth then glaſſe, yet nothing more brickle, nothing more faire then ſnow, yet nothing leſſe firme, neither any thing more fine the wit, yet nothing more fickle.

VVit doth not commonly bend where will hath moſt force.

A good wit ill imployed, is dangerous in a Common-wealth. *Demoſt.*

He that in theſe dayes ſeeketh to get wealth by vvit, without friends, is like vnto him that thinketh to buy meate in the market without money.

As the Sea-crab ſwimmeth alwayes againſt the ſtreame, ſo doth wit alwayes againſt wiſdome. *Pythag.*

As a Bee is oftentimes hurt with his ovvne hony, ſo is wit not ſildome plagued with his

own

owne conceit.

If wit bee imployed to the honeſt ſtudy of learning, what thing is more precious? but if in the idle trade of loue, what thing can bee more peſtilent?

VVit without learning, is like a tree vvithout fruite. *Arist.*

VVit, though it hath beene eaten with the canker of conceite, and fettered with the ruſt of vaine loue, yet beeing purified in the Still of wiſedome, and tried in the fire of zeale, will ſhine bright, and ſmell ſweete in the noſthrils of all young Nouices.

VViſedome cannot be profitable to a foole, nor wit to him that vſeth it not.

The wit of man is apt to all goodnes, if it be applyed thereunto. *Diogines.*

Commonly men of ſharp wit & iudgment, be not alwaies of ſound conditions, and many tymes good inclinations, are corrupted by vicious conuerſation.

Mans wit is made dul through groſſe & immoderate feeding.

Many by wit get wealth, but none by wealth purchaſe wit, yet both wit and vvealth agree in the beſt ſympathie.

He ſeemeth to be moſt ignorant, that truſteth moſt to his owne wit. *Plato.*

By how much the more the interior ſences

are

are more precious, and the gyfts of the mind more excellent, then the exterior organs and inſtruments of the body ; by ſo much the more, is wit to bee preferred before the outward proportion of lineaments.

He beſt perceiueth his own wit, that though his knowledge be great, yet thinketh himſelfe to vnderſtand little. *Plato.*

As empty veſſels make the loudeſt ſounde, ſo men of leaſt wit are the greateſt bablers.

Recreation of wits ought to be alovved, for when they haue a little reſted , they oftentimes proue more ſharpe and quick. *Seneca.*

VVords wittily ſpoken, do awake & reuiue the iudgement, but great and manifeſt examples perſwade the hart.

VVit in vvomen , is like oyle in the flame, vvhich eyther kindeleth to great vertue, or to extreame vanitie. *Gueua.*

VVit gotten by induſtry, though it be very hard in conceiuing, yet it is not haſtie in forgetting.

Quid non ingenio voluit natura licere?
——Nil non mortale tenemus
Pectoris exceptis ingeniſque bonis. Ouid.

Of

Of VVisedome.

Defi. *VVisedome is a generall vertue, the princesse and guide of all other vertues, and that wherein the knowledge of our soueraine good and the end of our life consisteth: as also the choyce of those wayes by which we may come vnto it.*

WIsedome shineth in the midst of anger.

It is vvisedome to thinke vppon any thing before vve execute it. *Plotinus.*

By others faults, wisemen correct their own offences.

He is vvise, that is wise to himselfe. *Euripi.*

As it is great wisedome for a man to bee secretary to himselfe, so it is meere foolishnesse to reueale the inward thoughts of the hart to a stranger.

It is vvisedom to looke ere we leap, and folly to doubt where no cause is.

It is more wisedom to lament the life of the wicked, then the death of the iust.

All is but lyp-wisedome that wanteth experience. S.P.S.

To forget an iniury, proceedeth of singuler wisedome.

In many iniuries, there is more security and wise-

wiſedome to diſſemble a vvrong, then to reuedge it. *Alex. Seue.*

There can bee no greater tryumph, or token of vviſedom, then to conquer affections.

To the vviſe, it is as great pleaſure to heare counſaile mixed vvith myrth, as to the fooliſh to haue ſport mingled with rudenes.

VViſedome is great wealth, ſparing is good getting, and thrift conſiſteth not in gold, but in grace.

VViſedom prouideth things neceſſary, not ſuperfluous. *Solon.*

He that enioieth wealth without wiſedom, poſſeſſeth care for himſelfe, enuie for hys neighbors, ſpurres for his enemies, a pray for theeues, trauaile for his perſon, anguiſh for his ſpirit, a ſcruple for his conſcience, perrill for his loue, woe for his children, and a curſe for his heyres; becauſe although he knowes howe to gather, yet hee wanteth skill to diſpoſe what he hath gotten.

He that is too wiſe, is a very foole.

VViſedom is the moſt precious iem wherwith the mind may be adorned, and learning one of the moſt famous qualities for vvhich a man ought to be eſteemed.

True wiſedome teacheth vs as well to doe vvell as to ſpeake well.

Sapience is the foundation and roote of all noble

noble & laudable things; by her wee may attaine a happy end, and learne to keepe our ſelues from euerlaſting paine. *Solon.*

It is a poynt of great vviſdom, to knovv to what purpoſe the time beſt ſerueth.

VViſedom is a tree that ſpringeth from the hart, & beareth fruite in the tongue.

A wiſe man is neuer leſſe alone, then vvhen he is alone. *Ambr.*

The firſt poynt of vviſedome, is to diſcerne that which is falſe, the ſecond, to knowe that which is true. *Lactan.*

VViſedome is the foode of the ſoule.

It is a poynt of great vviſedome in men, to ouer-come their owne wills in ſmall matters, and afterwards to draw others after them, for cauſes of greater importance.

A wiſe mans country is the whole world.

VViſedome garniſheth riches, & ſhadovv-eth pouerty. *Socra.*

Liberality knoweth not the circumſtances howe to giue, if wiſedom bend not the courſe by a right compaſſe.

A valiant minde, forwarde in vvit, and not guided by vviſedome, runneth into many inconſiderations.

VViſedome is vvealth to a poore man.

Many things imperfect by nature, are made perfect by wiſedome.

Of

Of all the gyfts of God, vvisedome is most pure, shee giueth goodnesse to good people, shee pardoneth the vvicked, she maketh the poore rich, and the rich honorable. And such as vnfainedly embrace her, she maketh lyke vnto God. *Hermes.*

Iustice without vvisedome, is resolued into cruelty, temperance into furie, and fortitude into tyranny. *Cicero.*

VVisedom reformeth abuses past, ordereth things present, & fore-seeth things to come.

A mans true wisedome and happines, is the contemplation and loue of true and perfect beauty.

VVe can in no sort behaue our selues more prudently, then by considering hovv we may deale prudently.

VVisedom is the glorious Oliue that springeth from the hart of a valiant souldier, bloometh on his tongue, and beareth fruite in his actions.

A man of perfect wisedom is immortall, and one of an inseeing vnderstanding shal abound in wealth, so that a wise Cõmaunder shal lyue euer to purchase, and purchase euer to lyue.

It is not posible for that man to obtaine vvisedome and knowledge, which is in bondage to a vvoman. *M. Aurelius.*

VVisedom was begot by nature, nourished by

by experience,& brought forth by learning; vvho lyke a Midwife, putteth nothing in the minde,but deliuereth and infranchiſeth the ouer-burdened memory.

Power and magnanimity in a young Souldiour,is combatted by old age,and taken priſoner by wiſedome.

The onely Mother of extreame miſchiefe, and firſt original of vvarres,was worldly wiſdome.

VViſedom is like a thing fallen into the water, which no man can find, except he ſearch at the bottome.

Oculorum eſt in nobis ſenſus á cerrimus, quibus ſapientiam non cernimis quam illa ardentes amores excitaret ſui, ſi vidiretur. Cic.

Primus ad ſapientiam gradus eſt, ſeipſum noſcere & vt omnium difficillimum eſt; ita longa vtiliſſimum.

Of Sermon.

Defi. *Sermon is ſpeech or talke, commonly vſed of diuine matters and holy Scriptures, conferring eyther with God, or of God.*

SErmons are teſtimonies of obedience,and obedience to the word of God,is the mother of all vertues.

Ser-

Sermons consist of three heads, reprehention, admonition, and comfort.

Sermons are the vtterance of Angels from the mouthes of good men.

A good mans Sermons are launces to a bad man conscience, and balme to a penitent sinner.

Honesty is the true beauty of the soule, and sermons the excellency of a good tong. *Greg.*

Foure things issue from sermons, prudence, temperance, fortitude, and iustice.

Orations did euer preuaile amongst the ignorant, so should sermons amongst Christians.

Sermons guilt with words and not matter, are like Images, that painted seeme fayre, but beeing looked into, are found earth.

A sermon of good words & good doctrine, is good, but a sermon of good lifes and good actions, is most excellent.

Sermons adorne men with wisedome, and giues them knowledge of thinges past, and things to come.

Sermons raine downe knowledge & vnderstanding, & bring to heauen those which follow them.

All the life of man, which expresseth a worthy end, consisteth in contemplation, and action, hearing of sermons, & imitating them.

The

The vertue of vvisedome, proceedeth from knowledge and reason, gotten by hearing of Sermons.

The knowledge of good & euill, commeth by hearing the word of God preached. *Basil.*

VVisdome consisteth in consulting & chusing, and sermons in doctrine & exhortation.

Science is a deade knowledge of things, and cannot exchange the wil to folow the known good; but sermons are beames proceeding from that true sonne, which doth not only illuminate the vnderstanding, but also kindleth the fire of zeale in mens harts. *Ambrose.*

The vertue of Sermons among other vertues, is like the vertue of sight among the fiue sences.

Sermons haue three eyes, Memory, Vnderstanding, and Prudence.

Preachers in their Sermons, resemble Heralds, declaring the message of their Maister.

Quanto magis quisque in sacris eloquijs assiduus fuerit, tanto ex eis vberiorem intelligentiam capit. Bernard.

Omnia sunt hominum subito fluitantia motu:
Tempus in æternum vox viret vna Dei.

Of Memorie.

Defi. *Memory is that which preſerueth vnderſtanding, and keepeth faſt thoſe things heard and learned; it is the mother of the Muſes, the treaſurie of knowledge, the hearing of deafe things, and the ſight of the blind.*

The memory of man is like a Net, vvhich holdeth great things, and letteth the ſmal come through. *Solon.*

Before thou ſleepe, apparell remembrance with what thou haſt ſaid and done waking.

The mind is a ſmooth white table, on which memorie vvryteth the occurrents of mans life. *Plato.*

No man ought to make his memory rich, by ſearching out the ſecrets of God. *Ber.*

There is a diuine memory giuen of God, in which Casket the iewels of wiſedom, and ſcience are lockt. *Aug.*

Memory is the mother of the Muſes. *Plato.*

It is a folly to remember that, by the which we forget our ſelues.

Themiſtocles was of ſo great a memary, that hee deſired to be taught the Arte of forgetfulnes.

VVee are faſhioned by wit, knowledge, and

memory, but ſtudy covnites and weds them together.

Boaſt not of the remembrance of ill, but rather be ſorry for bearing that loade in thy memory.

Memory is an enemy to reſt, and the chronicle of our misfortunes. *Aurelius.*

Remembraunce of good things, is the key which vnlocks a happy memory.

Memory is the ſoules treaſury, and thence ſhe hath her garments of adornation.

Neuer trouble thy head with remembrance of idle vvords, but apply thy vvit to vnderſtand deepe meanings.

VVriting is the tongue of the hand, and the herrald of memory.

The more a man truſteth his memory, the more true he ſhall finde her, and the leſſe he imployes her, the leſſe regard ſhe taketh.

VVhatſoeuer thou bequeatheſt to memory, ſuffer it to ſleepe with her, after imploy it, and it will haue better ability.

Surfets and cold confound memory. *Galen.*

The beſt remembrance is to think well, ſay well, and doe well, all other are ſuperfluous.

Memory doth temper proſperity, mittigate aduerſity, keepes youth vnder, and delights age. *Lactantius.*

The remembraunce of our old iniquities,

ought

ought to worke new repentance.

It is great vvisedome to forget other mens faults by remembring our own offences. *Soc.*

The first Lesson that *Socrates* taught his Schollers was *reminiscere.*

vvit receaueth, remẽbrance holdeth. *S.T.M*

Memoria non est futurorũ, nec presentium, sed præteritorum, vnde sensus est præsentium: opinio seu fides futurorũ, et memoria præteritorũ. Arist.

Memoria est signatarum rerum in mente vestigium. Cic.

Of Learning.

Defi. *Learning is the knowledge and vnderstanding of the Arts and Sciences, shee is also the mother of vertue and perfection.*

IF a Gouernour or Captayne be voyde of wisdome and learning, ciuill policy cannot be maintained, martial discipline wanteth her greatest stay, and courage proueth rashnes.

Learning in a souldier, is an armor of neuer tainted proofe, and a wounding dart vnresistable. *Vigelius.*

He that hath learning & valure truly espoused together in his mind, in him is excellency most pure, cleane, and accomplished.

Learning was the first founder of VVeales

publique, and the firſt crowne of conqueſt.

Learning addeth to conqueſt perpetuitie, when Fortunes ſunne ſetteth at the firſt ſhyning.

He that laboureth to inſtruct the mind with good and laudable qualities, and vertuous & honeſt diſcipline, ſhall purchaſe prayſe with men, and fauour with God. *Aug.*

Learning is the diſplay of honour, & humility is ſiſter vnto true nobility; the latter, being as needfull in a houſholder, as the other in a man of Armes is profitable.

It neyther ſauoureth of learning, nor can be approoued of vviſedome, to gyue ouermuch credite to things which ſtand without reaſon.

The conqueſt of *Timotheus* wonne by oratory, and ſweet words, was good, ſo were the out-cryes of *Demetreus* effected with ſword, but in an abſolute Commaunder, let both the one and the other be reſident.

In all thy conqueſt haue ſoueraigne regard to learning, for therein was *Alexander* renowned, who in the conqueſt of *Thebes* ſold al the free men, (Prieſts onely excepted) and in the greatneſſe of the maſſacre, not onely gaue charge for the ſauing of *Pindarus* the Poet, but alſo himſelfe ſaw, both him, his houſe and family, vndamnified.

Lear-

Learning is the temperance of youth, the comfort of old age, ſtanding for wealth vpon pouerty, and ſeruing for an ornament to riches. *Cicero.*

VVhen thou art weary of ſtudy, reuiue thy wits with mirth, or reading of ſtories.

The moſt learning and knowledge that we haue, is the leaſt part of that vvee be ignorant of. *Plato.*

The more we exalt & raiſe our minds with learning and knowledge, the more low do we keepe the fleſh with all her infirmities.

Thoſe men are in a wrong opinion, that ſuppoſe learning to be nothing auaileable to the gouernance of a Common-weale.

Sleepe and labour are enemies to learning.

It is leſſe paine to learne in youth, then to be ignorant in age. *Solon.*

Mans vnderſtanding ſeeth, heareth, and lyveth: all the reſt is blind and deafe, wanting reaſon. *Plato.*

Hee is much to be commended, that to his good bringing vp, addeth vertue, wiſedome, and learning.

Falſe doctrine, is the leaproſie of the mind.

Be ſober and chaſt among young folke, that they may learne of thee, and among old folk, that thou mayſt learne of them.

Nature without learning is blind. *Plut.*

A man cannot be better accompanied then among vviſe men, nor better ſpend his time, then in reading of bookes.

If thou deſire to be good, endeuor thy ſelfe to learne to know, and to follow the truth, for he that is ignorant therein & will not learne, can neuer be good. *Cicero.*

Let it not greeue thee to take paines to goe to learne of a cunning man, for it vvere great ſhame for young men, not to trauaile a little by land to increaſe their knowledge, ſith merchants doe ſayle ſo farre by Sea to augment their riches.

Learning maketh yong men ſober, & comforteth old men, it is wealth to the poore, and treaſure to the rich. *Ariſtippus.*

It is no ſhame for a man to learne that hee knoweth not, of what age ſoeuer he be. *Iſo.*

Of al things, the leaſt quantity is to be born, ſaue of learning and knowledge, of which the more that a man hath, the better hee may beare it.

Learne by other mens vices, hovv filthie thine owne are.

An opinion vvithout learning cannot bee good. *Seneca.*

Doctrinæ radices amaræ fructus dulces. Bion.

Vita hominis ſine literis, mors eſt, et viui hominis ſepultura. Cic.

Of Knowledge.

Defi. *Knowledge is that vnderſtanding which we haue both of our Creator, and of his works, and will, & of our owne ſelues; it is the ſtore-houſe of all wiſedome, and the beginning of our ſaluation.*

KNowledge is of ſuch equalitie, that the more a man knoweth, the more increaſeth his deſire to know.

The knowledge of all things is profitable, but the abuſe of any thing is vncomly.

To know and not to be able to performe, is a double miſhap. *Solon.*

Experience with inſtruction, is the beſt way to perfection.

It is more to know how to vſe the victory, then to ouer-come.

VVhere experience wanteth, there cõmonly the choyce hath an ill chaunce.

He that wanteth knowledge, Science, and nurture, is but the ſhape of a man, tho neuer ſo well beautified with the gifts of nature.

Alexander the great, made ſo great account of knowledge and learning, that he was wont to ſay, he was more bound to *Ariſtotle* for giuing him learning, then to his Father *Phillip*, for

for his life; ſith the one was momentary, and the other, neuer to be blotted out with obliuion.

Learning and knowledge is of good men diligently ſought for, and carefully kept in theyr boſomes, to the ende that thereby they may know ſinne, and eſchew the ſame, and know vertue; and attayne vnto it, for if it bee not applyed heereunto of them that haue it, ſhee leaueth in them her whole duty vndone. *Plato.*

A godly minded man, being giuen to knowledge, through ſtudy and learning, wil chiefly beſtow his wiſedome and knowledge, to the helping of his neighbour in time of neede.

Perfit hearing, is a great helpe in a man to obtaine knowledge. *Iſocrates.*

In warre yron is better then golde, and in mans life, knowledge to be preferred before riches. *Socrates.*

The Ægiptians accounted it a moſt intollerable calamity to endure but for three dayes, the darknes which God ſent vnto them by *Moſes*, howe much more ought wee to be afraid, when we remaine all our life time in the night of ignorance?

Doubtfulnes, and vntruth, are the daughters of Ignorance.

Aboue all things wee ſhould haue a care to keepe

keepe the body from the diſeaſes, the ſoule from ignorance, and the Citty from ſedition. *Pythagoras.*

The beſt knowledge, is for a man to knowe himſelfe. *Socrates.*

He that well knoweth himſelfe, eſteemeth but little of himſelfe; hee conſidereth from whence he came, and vvhere-vnto hee muſt, hee regardeth not the vaine pleaſures of this brittle life, but extolleth the law of God, and ſeeketh to liue in his feare. But he that knoweth not himſelfe, is ignorant of God, wilfull in wickednes, vnprofitable in his life, and vtterly graceleſſe at his death. *Macrobius.*

The vnderſtanding & knowledge of vaine men, is but beaſt-like to thoſe that are poſſeſſed with the heauenly ſpirit, which is ſecret & hid; and whereas they ſpeake and vtter their knowledge, all other ought to be ſilent.

Knowledge ſeemeth to bee a thing indifferent both to good and euill.

Socrates thanked God onely for theſe three things, firſt, in that hee had made him a man, and not a woman; ſecondly, that he was borne a Grecian, and not a Barbarian; thirdly, that he was a Philoſopher, and not vnlearned; eſteeming the gifts of Nature and Fortune of no value, vnleſſe they be beautified with the gifts of the mind.

Expe-

Experience is the Miſtres of age.

There is nothing vvhich experience doth ingraue, but time doth weare out.

Cunning continueth when all other worldly wealth is waſted.

He that knoweth not that vvhich he ought to know, is a brute beaſt among men, he that knoweth no more then he hath neede of, is a man among brute beaſts, and he that knoweth all that may be knowne, is a God among men. *Pythag.*

He is ſufficiently wel learned, that knoweth how to doe well, and he hath power enough, that can refraine from doing euill. *Cicero.*

To lack knowledge, is a very euill thing, to thinke ſcorne to learne, is worſe, but to withſtand and repugne the truth, againſt men of knowledge teaching the truth, is vvorſt, and fartheſt from all grace.

No Science is perfect, that is not grounded on infallible principles.

Experience is a true Miſtris, but ſhe maketh her ſchollers to tread vpon thornes.

Solon, who taught by much experience and reading, vvrought many things for the profit of the weale publique.

He that will be perfit in knowledge muſt be circumſpect by nature, diligent in action, and conſiderat in his reſolution.

A man that is rich in knowledge, is rich in al things, for without it there is nothing, and with it what can be wanting. *Solon.*

Endeuor thy ſelfe to doe ſo well, that others may rather enuy at thy knowledge thē laugh at thy ignorance. *Socrates.*

Vnumquodq; ſcire arbitramur cum eius cauſas, et principia cognoſcimus. Cic.

Licet omnes ſcientiæ nobiles ſunt tantum diuina eſt nobilior: quia eius ſubiectum eſt nobilius. Ariſto.

Of Eloquence.

Defi. *Eloquence, or oratorie, is an Art which teacheth the laudable maner of well ſpeaking; it is the ornament of the braine, and the guile ſomtimes to an ill reputed matter.*

THe ſpeech of man is a diuine vvork, and full of admiration, therfore we ought at no time to pollute our tongues with vild and filthy talke.

Breuity is a great praiſe of eloquence. *Cice.*

Speech is the nouriſhment of the ſoule, which only becomes odious and corrupt, by the wickednes of men. *Iſocrates.*

It is a ſpeciall vertue to ſpeake little & well.

Silence is a ſvveet eloquence, for fooles in their

their dombnes, are accounted wiſe.

Many through eloquence, make a good matter ſeeme bad, and a bad matter ſeeme good.

Eloquence hath a double fountaine, the one internall proceeding from the minde, called the diuine guide, the other externall, vttered in ſpeech, called the meſſenger of conceites and thoughts. *Cic.*

Internall oratory aymes at friendſhippe towards a mans ſelfe, reſpecting only the marke of vertue, through the inſtructions of phyloſophy.

Externall eloquence aymes at friendſhippe towards others, cauſing vs to ſpeake & teach, whatſoeuer is fruitfull and profitable for euery one.

Internall ſpeech, maketh a man alwayes agree vvith himſelfe, it cauſeth him neuer to complayne, neuer to repent; it maketh hym full of peace, full of loue and contentation in his own vertue, it healeth him of euery rebellious paſsion which is diſobedient to reaſon, and of all contentions betweene wit and will; Externall carrieth with it all the force & effecacie to perſwade.

Eloquence is made by ayre; beaten & framed with articulate & diſtinct ſound, yet the reaſon thereof is hard to bee comprehended

by

by humane ſence. *Quint.*

VVords are the ſhadowes of works, & eloquence the ornament to both,

Eloquence is like a cloath of Arras, figured and ſet forth with ſtories, becauſe both in the one and the other the things faſhioned, are then ſeene when they are opened, & are not ſubiect to ſight, neyther bring delight when they are folded vp and hidden.

VVhen the lips of perfect eloquence are opened, we behold, as it were in a Temple, the goodly ſimilitudes, and images of the ſoule.

Vertue hath no inſtrument ſo gracious or familiar as eloquence, which ſeconded with action, is of great force and effecacie.

It is not ſo neceſſary that the Orator & the Law ſhould agree in one, and the ſame thing, as it is requiſite, the lyfe of a Phyloſopher ſhould be conformable with his doctrine and ſpeech. *Plato.*

Eloquence is a profeſsion of ſerious, graue, and waighty matters, and not a play vnconſtantly vttered to obtaine honour only.

All oratory ought to haue reaſon for a foũdation, and the loue of our neighbour for a marke to ayme at.

The tongue is a ſleppery inſtrument, and bringeth great daunger to thoſe that eyther neglect, or defile it.

If

If eloquence be directed vvith a religious vnderſtanding, it vvill ſing vs a ſong, tuned vvith all the concords of a true harmony of vertue.

Eloquence ought to be lyke gold, which is then of greateſt price and value, when it hath leaſt droſſe in it.

A dry & thirſty eare muſt be watered with eloquence, vvhich is good to drink, and that eloquence grounded vppon reaſon onely, is able to content and ſatisfie the hearing.

The goodlyeſt aſſembly in the vvorld, is where the Graces & Muſes meet together.

Right and reaſon are inuincible, being vttered with true eloquence, becauſe the ſoule is induced to beleeue their reaſons, through the delight which is ioyned with them.

Vnprofitable eloquence is like Cipres trees which are great and tall, but beare no fruite. *Aurel.*

Babling Orators are the theeues of time, & cõpared to empty veſſels, which giue a greater ſound, then they which are full.

The tongue by eloquence ſerueth both to perfect & inſtruct others, and likewiſe to hurt and corrupt others.

There be two only times for a man to ſhew eloquence, the one when the matter is neceſſary, the other, vvhen a man ſpeaketh that

which

which he knoweth.

Great men ought to be conſiderate in their ſpeech, and to be eloquent in ſententious words, of another phraſe then that of the vulgar ſort, or els to be ſilent, vvanting the vertue of eloquence. *Gueuara.*

Men ought to be more conſiderate in vvriting then in ſpeaking, becauſe a raſh & indiſcreet vvord may be corrected preſently, but that which is written, can no more be denied or amended, but with infamy.

Let eloquence be pleaſant and ſweet, not head-ſtrong, and vvhen vve diſcourſe, let vs not be ſo long, that vvee hinder others from ſpeaking; for eloquence of all other thinges ought to be mutuall and equall.

Oratory is the ſpurre to armes, for the eloquent oration of *Iſocrates*, was the firſt trumpet that gaue *Phillip* an alarum to the Aſian warres, which *Alexander* his ſonne, vvithout intermiſion ended.

Vt hominis decus eſt ingenium, ſic ingenij lumen eſt eloquentia. Cic.

Orationis facultas præcipuum naturæ humanæ, bonum eſt.

Of

Of Poetry.

Defi. *A Poet was called* Vates, *which is as much as Diuiner, Fore-ſeer, or Prophet, and of this word* Carmina, *which was taken for Poeſie, came this word Charmes, becauſe it is as a deuine inchauntment to the ſences, drawing them by the ſweetnes of delightfull numbers, to a wondrous admiration. The Greekes deriue a Poet from this word* Poiein, *which ſignifieth to make, and wee following it, call a Poet a maker, which name, howe great it is, the ſimpleſt can iudge; and Poetrie* Ariſtotle *calleth an Art of imitation, or to ſpeak metaphorically, a ſpeaking picture.*

WItty Poems are fit for wiſe heads, and examples of honour, for ſuch as tryumph in vertue.

Thinke thy ſelfe to bee a good Orator and Poet, vvhen thou canſt perſwade thy ſelfe to doe that which thou oughteſt.

A King ought now and then to take pleaſure in hearing & reading of Comedies, becauſe thereby hee may perceaue and heare many things done in his realme, which other-wiſe he ſhould not know. *Lewes.*

Poetry quickneth the vvit, ſvveetneth the

the

diſcourſe, and tickleth the eare.

Laſciuious poetry is full of fained ſighes, lewde allegories, immodeſt metaphors, and incredulous deſcriptions.

Poetry applyed to the prayſes of GOD, knitteth the ſoule vnto him, ſoundeth the ſences, moderateth griefes, and temperateth hatred. *Gueua.*

Art is taught by Art, but Poetry only is the gift of God.

Poetry diuiding a man from himſelfe, maketh him worthily his owne admirer.

As the ſeale leaueth the impreſsion of hys forme in waxe, ſo the learned Poet, engraueth his paſsions ſo perfectly in mens harts, that the hearer almoſt is tranſ-formed into the Author.

Plato droue Poets out of his cõmon weale, as thoſe that make the common people effeminate.

A corrupt ſubiect defraudeth Poetry of her due praiſe.

A true Poet, in his lynes forgeth prophane pleaſure, but approued doctrine.

Loue heateth the braine, and anger maketh a Poet. *Iuuenall.*

Poetry is another nature, making thinges ſeeme better then they are by nature.

Impious Poets, make *Clio* a *Thais*, Helicon

a brothell-house, and themselues contemptible.

Painting is a dumbe poesie, & poesie a speaking painting.

It was vvritten of Socrates, that hee vvas ill brought vp to Poetry, because he loued the trueth.

He which first inuented the Iambique versifying, to bite and quip, was the first that felt the smart thereof.

Ease is the nurse of poetry. S. P. S.

Poets are borne, but Orators are made.

O sacer et magnus vatum labor, omnia fato
Eripis, et donas populis mortalibus æuum.
Carmina quam tribuent, fama perennis erit.

Of Admiration.

Defi. *Admiration is a passion of the soule, which by a suddain apprehension exalteth the powers, & makes them, as in a traunce, sleepe in iudgement of the present obiect, thinking all things to be wonderfull that it beholdeth.*

THey are infortunate Princes, that neither wil be taught to admire themselues, nor wonder at their faults. *Petrach.*

In vaine is hee fortified with terror, that is not garded with loue and admiration.

They

The beſt wiſedome is to know a mans ſelfe, and learning, and Schooles firſt bring that knowledge.

As traynings makes dogs fit for hunting, ſo ſchooles & learning makes nature profitable.

Mans nature being the inſtinct and inclination of the ſpirit, is bettered by ſchoole rudiments.

The vildeſt, whatſoeuer, is ſometimes touched with honeſty, and the vvorſt, hath the light of nature without ſchooling.

The want of Schoole doctrine, is the firſt corruption of nature.

Lyons are tamer then men, if doctrine dyd not bridle them.

Schooles tame nature, and tamed nature is perfit vertue.

Euery good beginning cõmeth by nature, but the progreſſe by ſchoole education.

Courage and greatnes, is aſmuch aſpired to in ſchooles, as from nature.

Educatio eſt prima, ſecunda, tertia pars vitæ, ſine qua omnis doctrina, eſt veluti armata iniuſtitia.

——*Nunc adhibe puro*
Pectore verba puer, nunc te melioribus offer:
Quo ſemel eſt imbuta recens ſeruabit odorem.
Teſta diu. Horace.

Of

Of Ignorance.

Defi. *Ignorance is that defect which causeth a man to iudge euill of thinges, to deliberate worse, not to know how to take the aduantage of present good thinges, but to conceiue ill of what euer is good in mans life.*

IT proceedeth of a light iudgement, to credite all things that a man heareth, & to do all things that he seeth. *Socrates.*

Ignorance hath euer the boldest face. *Solon.*

To abound in all things, and not to knowe the vse of them, is plaine penurie.

Ignorance is a madnes of the minde.

It is great shame for an old man to be ignorant in the knowledge of Gods law.

Idlenes ingendereth ignorance, and ignorance ingendereth error.

There is nothing worse then to liue beastlie and out of honest order, and the greatest and most euident cause thereof, is the sinne of ignorance, which is an vtter enemy to knowledge. *Plato*

An ignorant man may be knowne by three poynts; he cannot rule himselfe, because he lacketh reason; he cannot resist his lusts, because hee wanteth wit; neyther can hee doe what

vvhat he would, becauſe he is in bondage to a vvoman.

Through want of wit, cõmeth much harme and by meanes of ignorance, much good is left vndone.

VVhere there is no capacity, there perſwaſions are in vaine. *Socra.*

It is better teaching the ignorance by experience, then the learned by wiſedome.

To rule without regarde, to vrge vvithout reaſon, and to laugh immoderatly, are manifeſt ſignes of ignorance.

Ignorance in aduerſity is a bleſsing, in proſperity a ſcorne, in ſcience a plague.

Hee that knoweth not howe much hee ſeeketh, doth not know when to find that which he lacketh.

There can bee no greater ignorance then preſumption.

Ignorance is no excuſe for faultes, ſith vve haue power of knowledge.

It is better to bee vnborne then vntaught, for ignorance is the roote of misfortune. *Pla.*

Ignorance is neuer known to be ignorance, till it be matched with knowledge.

There is no greater vengeance to be imagined, then when valor and ignorance are coupled together.

The ignorant man hath no greater foe then his

his owne ignorance, for it deſtroyeth vvhere it liueth. *Lactan.*

He is an ignorant Muſitian that can ſing but one ſong, but he is more accurſed, that knoweth no vertue.

The onely ill in thys worlde, is ignorance, the onely good, knowledge, the latter, leadeth the way to heauen; the former openeth the gate to deſtruction.

Ignorance is a dangerous and ſpirituall lying, which all men ought warily to ſhun. *Gre.*

Ignorance is a ſickneſs of the minde, and the occaſion of all error.

The ſoule of man, receiuing and comprehending the diuine vnderſtanding, conducteth all things rightly and happily; but if ſhe be once ioyned with ignorance, ſhee worketh cleane contrary: & the vnderſtanding is vnto the ſoule as the ſight to the body. *Aug.*

From theyr lewde mother ignorance, iſſue two daughters, Falſhood and Doubt.

It is reported that Pope Cæleſtine the fyft, depoſed himſelfe by reaſon of his ignorance.

Ignorance beleeueth not what it ſeeth.

He that is ignorant in the truth, and ledde about with opinions, muſt needes erre.

The Poets deſcribed one *Typhon* an enemie to knowledge, as a man puffed vp, proude, & ſcattering all things by ignorance; for there

is great difference betweene the iudgement, contentment, ſight, and feeling, of a learned man, and one that is ignorant.

Ignorance is a voluntary misfortune. *Chilo.*

Ignorance is the mother of errors.

The harder we receiue our health, becauſe vve were ignorant that we were ſick.

From ſmall errors not let at the beginning, ſpringeth oft tymes great and mighty myſchiefes.

The chiefeſt cauſe & beginning of error, is whē men imagin thoſe things to pleaſe God, which pleaſe themſelues, and thoſe things to diſpleaſe God, vvhereat they themſelues are diſcontented.

An error begun, is not to be ouercome with violence, but with truth.

Cuſtome, though neuer ſo auncient, vvithout truth is but an old error. *Cyprian.*

Hee that erreth before he knowe the truth, ought the ſooner to be forgiuen. *Cyprian.*

A vvilfull minded man, is ſubiect to much error.

Vnicum eſt bonum ſcientia, et malum vnicum ignorantia.

Imperitiam comitatur temeritas.

Of Goodneſſe.

Defi. *Goodneſſe is that which includeth in it ſelfe, a dignity that ſauoureth of God and his workes, hauing a perpetuity and ſtedfaſtnes of godly ſubſtance.*

GOodneſſe in generall makes euery one thinke the ſtrength of vertue in another, wherof they finde the aſſured foundation in themſelues. *Plato.*

As oft as we doe good, we offer ſacrifice.

It is too much for one good man to want.

A man may be too iuſt and too wiſe, but neuer too good. *Socra.*

The humor of youth is, euer to thinke that good, whoſe goodnes he ſeeth not.

There is no good vnleſſe it be voluntary.

A good man reioyceth in aduerſity, & forgetteth not to be thankful vnto God in time of proſperity. *Greg.*

A good mans wiſh, is ſubſtance, fayth, and fame, glory, & grace according to the ſame.

A man is not to be accounted good for hys age, but for his charitable actions.

He may woorthily be called good, vvhich maketh other men to fare the better for his goodnes.

Thou

Thou canſt not be perfectly good, vvhen thou hateſt thine enemie, vvhat ſhalt thou then bee, vvhen thou hateſt him that is thy friend? *Socrates.*

There is no greater delectation & comfort to a good man, then to be ſeene in the company of good men. *Plato.*

The further a good man is knowne, the further his vertues ſpread, and roote themſelues in mens harts and remembrance.

He that doth good, is better then the good which he doth; & an euil man is worſe then the euill that is done by him.

VVhat ſoeuer is right and honeſt, and ioyned with vertue, that alone is onely good.

He that is mighty, is not by & by good, but he that is good, is preſently mighty. *Iſocr.*

The goodnes that proceedeth from an ignorant man, is like the hearbs that grow vpon a dunghill.

Riches will decay, proſperities may change, but goodnes doth continue till death.

Goodneſſe is three-fold, and hath relation to three things; the goods of the minde, the goods of the body, and the goods of fortune. *Plut.*

The more our grace and goodnes dooth increaſe, the more our ſoules addreſſe themſelues to God. *Baſil.*

As

As God is all goodnes, so loueth he all good things, as righteousnes and vertue, and hateth vice and wickednes.

The goodnes of the soule is the most principall and chiefest goodnes that can be. *Pla.*

Vir bonus et prudens (qualē vix repperit vnum
Millibus é cunctis hominum consultus Apollo)
Iudex ipse sui totum se explorat ad vngum.

Difficile est hominibus persuadere, bonitatem propter ipsam diligendam. Cic.

Of Comforts.

Defi. *Comfort is any ease, helpe, or consolation in our troubles & aduersities, which disburdening the minde, restores it to calme & quiet patience.*

COmfort in extreamitie, healeth manie wounds, pacifieth the discontented hart, and gouerneth the minde. *Plut.*

Troubles are but instructions to teach men wit, for by them thou maist know false-hood from fayth, and thy trustie friende from the trayterous foe.

Dispayre not when all worldly meanes are done, for God will rayse thee, if thou trust in him. *August.*

Greeue not at afflictions, for they are the rods

rods wherwith God beateth his children.

Fond man bewaile not thus thy vvretched age; thou now haſt welnie reached thy iourneis end.

There is nothing greeuous if the thought make it not.

Art thou backbited? reioyce, if guiltleſſe: if guilty, amend.

Be not diſcontented at the loſſe of children, for they were borne to die.

There is nothing the worlde can take away, becauſe the world giueth nothing, fame periſheth, honours fade, vvealth decayeth, onely our true riches is our conſtancie in all caſualties. *Aur.*

All thinges is vanity which is vnder the ſun, all things continuall labour & trauaile, what hath man to mourne for then, when all things he can looſe in this life, are but fading & myſerable?

That comfort is vaine which taketh not away the griefe. *Plato.*

To a mind afflicted with ſorrow, the beſt remedy is, to deferre counſell, vntill the partie be more apt to take conſolation. *Mar. Aur.*

Let not ſorrow ouer-much moleſt thee, for when thou haſt wept thy worſt, greeſe muſt haue an end.

VVrong is the tryall of thy patience.

Sick-

Sicknes is the priſon of the body, but comfort the liberty of the ſoule. *Plato.*

Comfort is next friend to happines, an enemie to vveake lamentations, and the heire of reſolution.

The beſt comfort to a miſer, is to beholde the ouer-flow of his wealth.

The ſuſpectles, the temperate, and the wiſe man, are neuer vncomfortable.

Of ſorrow commeth dreames and fancies, of comfort, reſt, and quiet ſlumbers.

By ſorrowe the hart is tormented, by comfort, when it is halfe dead it is reuiued.

Sad ſighes write the woes of the hart, and kind ſpeeches comfort the ſoule in heauines.

Sad harts liue vpõ teares with weeping, but beeing recomforted, die with laughing.

Aſſurance puts away ſorrow, and feare poyſons comfort. *Stobæus.*

Hee that will be truly valiant, muſt neither let ioy nor greefe ouer-come him, for better not to be, then to be a bond-ſlaue to paſsion.

He that coueteth comfort without ſorrow, muſt apply his wit in following wiſedome.

To friends afflicted with ſorrow, wee ought to giue remedy to their perſons, and conſolation and comfort to theyr harts.

The multiplying of comforts, is the aſſwaging of cares. *Solon.*

In

In the midſt of all thy cares, let this be thy chiefeſt comfort, hard things may be mollified, ſtraight things may be looſened, and heauy things ſhal litle grieue him that can handſomly beare them.

Sorrow ſildom taketh place in him that abſtaineth from foure things, that is, from haſtines, wilfull frowardnes, pride, and ſloth.

Malè de te loquuntur homines, ſed mali, non de te loquuntur ſed de ſe.

Flebile principium melior fortuna ſecuta eſt.

Of Patience.

Defi. *Patience is a habite that conſiſteth in ſuſtaining ſtoutly all labours and griefes, for the loue of honeſty; it is the excellent good thing that keepeth the tranquillity of our ſpyrite as much as may be in aduerſities, & not to complaine of that which is vncertaine.*

PAtience is a voluntarie aduenturing of hard things for the deſire of vertue. *Socrat.*

The ſweeteſt ſalue to miſhap is patience, & no greater reuenge can be offered to fortune then to reſt content in the midſt of miſery.

The remedy of iniuries is by continuall patience to learne to forget them. *Pub.*

Hee is vvorthy to be counted couragious,

ſtrong,and ſtout, which doth not onely with patience ſuffer iniuries, rebukes, and diſpleaſures done vnto him, but alſo dooth good againſt thoſe euils. *Ariſt.*

Patience is the ſhield of intolerable wrongs, that lighteneth the burthen of aduerſity, and ſeaſoneth the ioyes of proſperity.

Better it is to offer thy ſelfe in triumph, thē to be drawne to it by diſhonour. *Appia.*

No patient man can endure to ſee another man obtaine that without trouble, which he himſelfe could neuer cōpaſſe vvithout much trauaile.

It is a ſpeciall ſigne of heroical magnanimity,to deſpiſe light wrongs,and nothing to regard meane aduentures.

It is good to forbeare to talk of things needleſſe to be ſpoken,but it is much better to cōceale things dangerous to be told.

Patience is ſo like to fortitude, that it ſeemeth ſhe is eyther her ſiſter or her daughter. *Ariſt.*

The cōmon ſort doe take reuenge for their credite, but noble mindes forgiue for theyr vertue.

Patience without comfort, brings perril of conſumption.

It is a pleſant tarrying, that ſtayeth from euill doing.

The end of patience, is the expectation of promiſes.

That is to be born with patience, which can not be redreſſed with carefulnes.

It is no merrit to ſuffer perſecutions, if vve haue no patience therein.

It is more ſafety to forget an iniury, then to reuenge it. *Aurel.*

The ſweeteſt ſalue for miſery, is patience, & the only medicine for want is content.

Better it is by ſitting low to liue quiet, then by climing hie to fall into miſery.

Patience is the beſt ſalue againſt loue and fortune.

To ſuffer infirmities, and diſſemble miſhap, the one is the office of a conſtant ſicke man, the other of a cunning ſtate-man.

To be diſcreet in proſperity, and patient in aduerſitie, is the true motion and effect of a vertuous and valiant mind. *Cicero.*

Quintus Fabius, after he had beene Conſull, diſdained not to march vnder the Enſigne of other Conſuls.

Patience being oft prouoked with iniuries, breaketh forth at laſt into fury. *Cic.*

It is good for a man to vviſh the beſt, to think vpon the vvorſt, and patiently to ſuffer what-ſoeuer doth happen.

Humility, patience, and faire ſpeech, are the

pacifiers of wrath and anger.

He ſeemeth to be perfectly patient, that in his fury can ſubdue his owne affections.

Patience and perſeuerance, are two proper notes, vvhereby Gods children are trulie knowne from hypocrites, counterfaits, and diſſemblers. *Aug.*

In ſuffering of afflictions, patience is made more ſtrong and perfect.

The troubles that come of neceſsity, ought to be borne with boldnes and good courage.

Hee vvhich bendeth himſelfe to reuenge, doth imitate his doings who is moleſted with impatience, and he vvhich imitateth an euill man, can hardly be good himſelfe.

The beſt way for a man to be auenged, is to contemne iniury and rebuke, & to liue vvith ſuch honeſty and good behauiour, that the dooer of wrong ſhall at the laſt be thereof aſhamed, or at the leaſt leeſe the fruite of his malice, that is: he ſhall not reioyce nor haue glory of thy hinderance and damage. *Plato.*

——*ſerpens, ſitis, ardor, arenæ*
Dulcia virtuti: gaudit patientia duris.
Leniter ex merito quicquid patiare ferendũ eſt.

Of Friendſhip.

Defi. *Friendſhip is a community of a perpetuall will, the end whereof is felowſhip of life, and it is framed by the profit of a long continued loue; Friendſhip is alſo an inueterat & auncient loue, wherin is more pleſure then deſire.*

FRiendſhip is a perfect conſent of thinges, appertaining as well vnto God as to man, with beneuolence and charity.

Friendſhip in good men, is a bleſsing & ſtable connexing of ſundry wils, making of two perſons one, in hauing & ſuffering. And therfore a friend is properly called, a ſecond ſelfe, for that in both men is but one mind, & one poſſeſsion. And that which more is, a man reioyceth more at his friends good hap, then he doth at his owne. *Aurel.*

True and perfect friendſhip, is to make one hart and mind, of many harts and bodies.

It is the property of true friends, to liue and loue together, but fained friends fly from a man in time of triall.

Friendſhip iudgeth with partiality, and affection winketh at apparant follies.

A friends loue cannot be recompenced with riches, when (for his friend) he putteth his life

in ieopardy.

A knowne foe is better then an vnknowne friend, and better it were to be a mole in the earth, then a moate in the ſunne.

To diſvvade a man in a courſe of honour, were not the part of a friend, & to ſet one forward in folly, no diſcretion in a man.

Friends meeting after long abſence, are the ſweeteſt flowers in the garden of true affection.

The loue of men to women, is a thing common, and of courſe, but the friendſhip of man to man, is infinite and immortall. *Plato.*

The fellowſhip of a true friend in miſerie, is alwaies ſweet, and his counſailes in proſperity are alwayes fortunate.

Friendſhip is an idle tytle of a thing, vvhich cannot be, where vertue is aboliſhed.

Friendſhip beeing an equitie of reciprocall good will, is of three kinds, the one of neighbour-hood, the other hoſpitality, the laſt, loue. *Ariſt.*

Loue is confirmed eyther by gifts, or ſtudy of vertue: then goeth it from a paſsion to a perfect habit, and ſo leaueth the name of loue, and is called friendſhip, vvhich no time can violate.

VVe ought to vſe a friend like gold, to try him before we haue neede.

He

He is a true friend, whoſe care is to pleaſure his friend in all things, mooued there-vnto by a meere good will which he beareth vnto him. *Ariſtotle.*

It is no ſmall griefe to a good nature to try his friend. *Eurip.*

To beg a thing at a friends hand, is to buy it.

Perfit amity conſiſteth in equality & agreeing of the minds.

Such as loue loyalty, may wel be croſt with calamity, but neuer iuſtly accuſed of inconſtancie.

A friend vnto a friend, neither hideth ſecret nor denieth money.

The want of friends is perrilous, but ſome friends proue tedious.

The words of a friend ioyned with true affection, giue life to the hart, and comfort to a care-oppreſſed mind. *Chilo.*

There can be no amity where is no vertue, and that friendſhip is moſt hatefull and accurſed, where ſome become friends to doe other ſome harme.

Friends ought alvvayes to be tryed before they be truſted, leaſt ſhyning like the Carbuncle, as if they had fire, they be found whē they be touched, to be without faith.

Good vvill is the beginning of friendſhip, which by vſe cauſeth friendſhip to follow.

If

If thou desire to be thought a friend, it is necessary that thou do the works that belong vnto a friend.

Among friends there should be no cause of breach, but with a dissembler no care of reconciliation.

He is a friend indeed, that lightly forgetteth his friends offence.

Proud and scornefull people, are perrilous friends.

Friendship ought to be ingendred of equalnes, for where equality is not, friendship cannot long continue. *Cic.*

VVhere true friends are knit in loue, there sorrowes are shared equally.

Friends must bee vsed as Musitions tune theyr strings, vvho finding them in discord, doe not breake them, but rather by intention or remission, frame them to a pleasant consent.

The counsaile of a friend, must be fastened to the mind, not to the eare, followed rather then praysed, imployed in good lyuing, and not talked of in bare meaning.

In Musicke there are many discords before there can be framed a Diapazon; & in contracting of good wil, many iarrs, before there be established a true & perfit friendship.

A friend is in prosperity a plesure, in aduersity

sity a solace, in griefe a comfort, in ioy a mery companion, and at all times a second selfe.

A friend is a precious iewell, vvithin whose bosome one may vnloade his sorrowes, and vnfold his secrets.

As fire and heate are inseperable, so are the harts of faithfull friends. *Arist.*

He that promiseth speedily, and is long in performing, is but a slack friend.

Like as a Phisition cureth a man secretly, he not seeing it, so should a good friend help his friend priuily, when he knoweth not thereof.

The iniury done by a friend, is much more greeuous then the wrongs wrought by an enemie.

Maintaine thy frends with benefits, to make them more friendly, and doe good to thine enemies, that they through curtesie may become thy friends. *Socrates.*

Friendship is giuen by nature, for a helpe to vertue, not for a companion of vices.

Friendship ought to resemble the loue betweene man and wife; that is, of two bodies to be made one will and affection.

The property of a true friend, is to perform more then hee promiseth, but the condition of a dissembler, is to promise more then hee meaneth to performe.

Great proffers are meet to be vsed to strangers,

gers, and good turnes to true friends.

If thou intend to proue thy friend, ſtay not till neede and neceſsitie vrge thee, leaſt ſuch triall be not onely vnprofitable and without fruite, but alſo hurtfull and preiudiciall.

The opinion of vertue, is the fountaine of friendſhip.

Fained friends reſemble Crows, that fly not but towards ſuch places where there is ſomething to be fed vpon.

Hee that ſeeketh after a ſvvarme of friends, commonly falleth into a vvaſps-neſt of enemies.

Friendſhip often-times, is better then conſanguinity.

A friendly admonition is a ſpeciall poynt of true friendſhip.

It is beſt to be prayſed of thoſe friends, that will not ſpare to reprehend vs, vvhen wee are blame-worthy.

He that will not heare the admonition of a friend, is worthy to feele the correction of a foe,

He which goeth about to cut off friendſhip, doth euen as it were go about to take the ſun from the world. *Cic.*

It is perfect & vnfained friendſhip to think one, and the ſame thing. *Saluſt.*

There is no more certayne token of true friend-

friendſhip, then is conſent & communicating of our cogitations one with another. *Cic.*

Vnity is the eſſence of amity.

A true friend, wiſheth his friend health with happines, honor without enuy, and affluence without neceſsity.

Hee that hath no friend to cõfort him in his neceſsity, liues like a man in the vvildernes, ſubiect to euery beaſts tiranny. *Bias.*

Beleeue after tryall, & iudge before friendſhip.

The fault which thou ſuffereſt in thy frend, thou committeſt in thy ſelfe.

Shew faithfulnes to thy friend, & equity to all men. *Protog.*

No wiſe man vvill chooſe to liue vvithout friends, although he haue plenty of vvorldlie wealth.

Though a wiſe man be contented and ſatiſfied with himſelfe, yet wil he haue friends, becauſe he wil not be deſtitute of ſo great a vertue.

There be many men that want no friendes, and yet lacke true friendſhip.

Neuer admit him for thy friend, vvhom by force thou haſt brought into ſubiection.

He is not meete to be admitted for a faythfull friend, which is ready to enter amity with euery one.

Admit none to be thy friend, except thou firſt knovv hovv he hath dealt with his other friends before; for looke how he hath ſerued them, ſo will he likewiſe deale with thee.

The agreement of the wicked, is eaſily vpon a ſmal occaſion broken, but the friendſhip of the vertuous continueth for euer. *Her.*

As mighty floods by hovve much they are brought into ſmall riuers, by ſo much they looſe of theyr ſtrength; ſo friendſhip cannot be amongſt many, without abating the force thereof. *Plut.*

The more friendſhip fauoureth, of the leſſe force it is, but the fewer the more faithfull.

Be ſlow to fall in friendſhip, but vvhen thou art in, continue firme and conſtant. *Socrat.*

Illud amicitiæ quondam venerabile nomen,
Proſtat et in quæſtu pro meretrice ſedet.

Of Temperance.

Defi. *Temperance is that light vvhich driueth away round about her, the darknes and obſcurity of paſsions; ſhee is of all the vertues moſt vvholeſome, for ſhe preſerueth both publiquelie and priuately humaine ſocietie; ſhee lifteth vp the ſoule miſerably throvvne dovvne in vice, and reſtoreth her agayne into her place; it is alſo a mutuall conſent of the parts*

of

of the ſoule, cauſing all diſorder and vnbrideled affections, to take reaſon for a rule and direction.

TEmperance calleth a man back frō groſſe effects, and carnall appetites, and letteth him not exceed, neither in fooliſh reioycing, nor in vngodly ſorrowing. *Solon.*

A young man vntemperate, and full of carnall affections, quickly turneth the body into age and feeble infirmities. *Anaxag.*

He cannot commend temperance that delighteth in pleaſure, nor loue gouernment, that liketh ryot.

Conſtancie and temperance in our actions, maketh vertue ſtrong.

Men muſt eate to liue, and not liue to eate.

He that reſpecteth vaine pleaſure, is immodeſt, but he that regardeth profit, is diſcreet.

In priuate families, continence is to be praiſed, in publique offices, dignity.

Intemperance is the fountayne of all our perturbations.

The pride of the fleſh is to be curbed and reſtrained with the ſharpe bit of abſtinence. *Ariſt.*

The moderation of the mind is the felicity thereof.

Frugality is the badge of diſcretion, ryot, of in-

intemperance.

He that is not puffed vp with praiſe, nor afflicted with aduerſities, nor moued by ſlaunders, nor corrupted by benefits, is fortunatly temperate.

He that fixeth his whole delight in pleaſure, can neuer be wiſe and temperate.

Temperance by forbearing to be reuenged, reconcileth our enemies, & by good gouernment conquers them.

There is nothing in the vvorld better then moderation, for by it, the aſſaults of the fleſh are ſubdued, and the fruits of good life are retayned.

Temperance is rich in moſt loſſes, confident in all perrils, prudent in all aſſaults, and happy in it ſelfe. *Hermes.*

It is not temperate which is accompanyed with a fearefull mind, but that is true temperance, wher the hart hath courage to reuẽge, and reaſon power to reſtraine the hart.

Trim not thy houſe with tables & pictures, but paynt it & guild it with temperance; the one vainely feedeth the eyes, the other is an eternall ornament which cannot be defaced. *Epictetus.*

Temperance is ſo called, becauſe it keepeth a meane in all thoſe things which belong to the delighting of the body. *Ariſt.*

Tempe-

Temperance cryeth, *Ne quid nimis.* Solon.

The parts of Temperance, are modeſtie, ſhamefaſtnes, abſtinence, continencie, honeſtie, moderation, ſparingnes, and ſobrietie. *Plato.*

As a man cannot be temperate if hee be not prudent, ſo no man can be ſtrong or valiant, if he be not temperat.

Iuſtice may not be vvithout temperance, becauſe it is the chiefe poynt of a iuſt man, to haue his ſoule free from perturbations.

Heroicall vertues are made perfit by the mixture of temperance and fortitude, which ſeperated, becomes vicious.

A temperate man vvhich is not couragious, quickly becommeth a coward, and faint harted.

Temperance is the mother of all duty and honeſty. *Plotinus.*

It is the property of iuſtice, not to violate the right of any man, and of temperance, not ſo much as to offend him.

In temperance, a man may behold modeſty without any perturbation of the ſoule.

Temperance compelleth men to follow reaſon, bringeth peace to the minde, and mollifieth the affections with concord and agreement. *Socrates.*

He is woorthy to be called a moderate perſon,

ſon, which firmely gouerneth and brideleth (through reaſon) the vice of ſenſuality, and al other groſſe affections of the mind. *Aur.*

Nihil reperiri poteſt tam eximium, quam iſtam virtutem, moderatricem animi temperantiam, nō latere in tenebris, neq; eſſe abditam, ſed in luce. Cic.

Non poteſt temperantiam laudare is, qui ponit ſummum bonum in voluptate; eſt enim temperantia libidinum inimica.

Of Innocencie.

Defi. *Innocencie is an affection of the minde, ſo well framed, that it wil hurt no man either by word or deede; a tower of braſſe againſt ſlanders, and the onely balme or cure for a wounded name, ſtrengthning the conſcience, which by it knoweth his owne purity.*

THere can be no greater good then innocency, nor worſe euill then a guilty conſcience.

The innocent man is happy, though he be in *Phallaris* Bull. *Cic.*

Great callings are little worth, if the minde be not content and innocent.

The hart pricked with deſire of wrong maketh ſick the innocency of the ſoule.

Riches

Riches and glory, are broken pillars, but innocency is an vnmooving colomb.

Innocencie and Prudence, are two anchors that cannot be torne vp by any tempeſt.

Innocencie, to God is the chiefeſt incenſe, and a conſcience without guile, is a ſacrifice of the ſweeteſt ſauour. *Augu.*

As God wil not ſuffer a murderer to eſcape without puniſhment, ſo will hee not let the wrong of the innocent goe to the graue without reuenge.

Innocencie beeing ſtopped of the malignant, taketh breath and hart againe, to the ouerthrow of her enemies. *Cic.*

As fire is extinguiſhed by vvater, ſo innocencie doth quench reproch.

Of all treaſures in a common wealth, the innocent man is moſt to be eſteemed.

Innocencie is in ſome ſort the effect of regeneration. *Bernard.*

Innocencie is an vprightnes of life agreeing with reaſon.

Religion is the ſoule of innocencie, mouing in an vnſpotted conſcience.

Innocencie is built vpon diuine reaſon.

Humane happines conſiſteth in innocencie of the ſoule, and vncorrupt manners.

All innocencie conſiſteth in mediocritie, as all vice doth in exceſſe.

Innocency is a good which cannot be taken away by torment. *Mar. Aur.*

Innocencie is the moſt profitable thing in the worlde, becauſe it maketh all things elſe profitable.

Innocencie, Palmelike, groweth in deſpight of oppreſsion.

Beauty is a flower ſoone withered, health is ſoone altered, ſtrength by inconuenience abated, but innocencie is diuine & immortall.

Innocencie is an aſſured comfort, both in lyfe and death.

As length of time diminiſheth all things, ſo innocencie and vertue increaſeth all things.

The fear of death neuer troubleth the mind of an innocent man. *Cic.*

Age breedes no defect in innocencie, but innocencie is an excellence in age.

Innocencie makes kingdomes floriſh more then armes.

Innocency beeing moſt honeſt, muſt of neceſsitie be moſt profitable, and therfore moſt deſired.

Nature, reaſon, and vſe, are three neceſſary things to obtaine innocencie by. *Lactan.*

Vt nepenthes herba, addita poculis, omnem conuiuij triſtitiã diſcutit: ita bona mens inſita nobis, omnem vitæ ſolicitudinem obolet.

A calumnia non defendit innocentia.

Of Kings.

Defi. *Kings are the ſupreame Gouernours and Rulers ouer ſtates & Monarchies, placed by the hand of God, to figure to the world his almightie power: if they be vertuous, they are the bleſsings of their realmes, if vicious, the ſcourges allotted for their ſubiects iniquities.*

THe maieſtie of a Prince, is like the lightning from the Eaſt, and the threats of a King like the noyſe of thunder.

Kings haue long armes, & Rulers large reaches. *Ouid.*

The life of a Prince, is the rule, the ſquare, the frame and forme of an honeſt life: according to the which, theyr ſubiects frame the manner of theyr liues, and order theyr families; and rather from the liues of Princes do ſubiects take theyr patterne and examples, then from theyr lawes.

Subiects follow the example of their Princes, as certaine flowers turne according to the ſunne. *Horace.*

Princes are neuer without flatterers to ſeduce them, ambition to depraue them, and deſires to corrupt them. *Plato.*

It belongeth to him that gouerneth, to bee

learned, the better to know what he dooth; wiſe, to find out how he ought to doe it: diſcreet, to attend and take the opportunitie, & reſolute in the action of iuſtice, without corruption or feare of any.

It is vnprofitable for that prince to haue the victory of the war, which by malice is begun, and by pride and fierceneſſe is purſued.

It is neceſſary for Princes to be ſtout, & alſo rich; that by their ſtoutnes they may gather theyr owne, and by their riches repreſſe their enemies.

It is better for a Prince to defend his owne country by iuſtice, then to conquer anothers by tyrannie.

That prince who is too liberall in giuing his owne, is afterwards thorowe neceſsitie, compelled to be a Tyrant, & to take from others their right.

As Princes become Tyrants for want of riches, ſo they become vicious through abundance of treaſure. *Plut.*

VVhen an vnworthy man is preferred to promotion, he is preferred to his own ſhame.

The Prince that is feared of many, muſt of neceſsity feare many.

The word of a Prince, is faith royall.

Couragious and noble Princes, eſteeme nothing ſo precious, as to haue men valiant to

defend

defend their frontires,& alſo wiſe to gouerne theyr Common-weales.

Princes muſt not meaſure things by report, but by the way of conſcience. *Socrates.*

It behoueth a Prince or Ruler to be of ſuch zealous and godly courage, that hee alwayes ſhewe himſelfe to bee as a ſtrong wall for the defence of the truth.

The princes pallace is like a common fountaine or ſpring to hys Cittie or Countrey; whereby the common people,by the cleaneneſſe thereof bee long preſerued in honeſtie, or by the impureneſſe thereof,are with ſundry vices corrupted.

A King ruleth as he ought, a Tyrant as hee liſt, a King to the profit of all, a Tyrant onely to pleaſure a few. *Ariſt.*

There neuer was any Prince in the world ſo wiſe in all his actions, but neceſsity hath conſtrained him at one time or other, to alter his minde from his firſt determinate purpoſe.

A King ought to refraine the company of vicious perſons, for the euill that they commit in his company, is accounted his. *Pla.*

Rulers do ſinne more grieuouſly by example then by act; and the greater gouernance they beare,the greater account they haue to render, that in their owne precepts & ordinaunces they be not found negligent.

Not onely happy, but alſo moſt fortunate is that Prince, that for rightnes of iuſtice is feared, and for his goodnes beloued.

The greater that a Prince is in power aboue other, the more ought he to excell in vertue aboue other.

A King ought not to truſt him that is couetous, and ſetteth his minde to get riches, nor him that is a flatterer, nor any to whom hee hath doone vvrong, nor him that is at truce with his enemies.

VVhen princes moſt greedily do proſecute vices, then their enemies are buſie in vveauing ſome web of deadly danger. *Olaus.*

Princes, by charging theyr kingdoms with vniuſt tributs, procure from theyr ſubiects a wilfull deniall of due & moſt iuſt paiments.

He that poſſeſſeth an Empire and knoweth not how to defend it, may looſe his poſſeſsion before he know who offended him.

It little profiteth a prince to be Lord of many kingdoms, if on the other part he become bondſlaue to many vices.

It appertaineth vnto Princes, as much to moderate their owne pleaſures, as to giue order for matters of importance.

Children borne of kinges, are compoſed of a precious maſſe, to be ſeparate from the cõmon ſort. *Pla.*

Malice

Malice and vice taking their full ſwinge, through the carier of the power and libertie which wicked Princes yeeld vnto them, doe puſh forward euery violent paſsion, making euery litle choler turne to murder or baniſhment; and euery regard and loue, to rape or adultery; & couetouſnes to confiſcation.

A kingdome is nought els then the care of anothers ſafety; & Antiochus told his ſonne Demetrius, that theyr kingdome was a noble ſlauery.

Maieſtie in a Princes thoughts, gardeth hys minde from cowardiſe, and is the onely priuiledge to contempt.

Selfe-loue is not fit for Princes, nor pryde an ornament meete for a diademe.

Kings and Princes doe looſe more in the opinions they hold, then the reaſons they vſe.

It is no leſſe diſcredite to a Prince to haue deſtroyed many of his ſubiects, then it is to a Phiſition to haue killed many of his patients.

Kings, as they are men before God, ſo are they Gods before men. *Lactan.*

It is very requiſite, that the Prince liue according to that law himſelfe, which he would haue executed vpon other men. *Archi.*

It becommeth a King to take good heed to his counſellers, in noting who ſooth his luſts, and who intend the publique profit, for ther-

by

by ſhall he know the good from the bad. *Plut.*

The ſtrength of a Prince, is the friendſhyp and loue of his people.

That King ſhall beſt gouerne his Realme, that raigneth ouer hys people, as a Father doth ouer his children. *Ageſi.*

Subiects are to their King, as the wind is to the fire, for the ſtronger the wind is, the greater is the fire.

So great is the perſon & dignity of a prince, that in vſing his power and authoritie as hee ought, he beeing heere amongſt men vppon earth, repreſenteth the glorious eſtate and high maieſtie of God in heauen. *Amb.*

It is requiſite for all thoſe that haue rule & gouernance in a common-weale, vnder their Prince, to know the bounds of their eſtate, & the full effect of their dutie, that by executing iuſtice, they may be feared, and by ſhewing mercy they may be loued. *Lactan.*

It is requiſite for princes, to place ſuch men in authoritie, as care leaſt for it, and to keepe them from gouernment that preſſe forwards to it.

Except vviſe men be made gouernours, or gouernours be made wiſe men, mankind ſhal neuer liue in quiet, nor vertue be able to defend herſelfe. *Plato.*

Hee that vvould be a Ruler or Gouernour,

muſt firſt learne to be an obedient ſubiect, for it is not poſsible for a proude and couetous minded ſubiect, to become a gentle and temperate Gouernour. *Alex. Seue.*

VVhen rule and authoritie is committed vnto a good man, hee dooth thereby publiſh his vertue, which before lay hid; but beeing cõmitted to an euill man, it miniſtreth boldneſſe & licence in him, to doe that euil which before he durſt not doe. *Diogines.*

Animata imago rex putandus eſt dei.
Nulla fides regni ſocijs: omniſque poteſtas
Impatiens conſortis erit.

Of Nobilitie.

Defi. *Nobilitie is a glitiering excellencie, proceeding from aunceſtors, and an honor which commeth from an auncient linage and ſtocke, it is alſo a praiſe, that proceedeth from the deſerts of our elders and fore-fathers; and of this nobleſſe there are three ſorts, the firſt bred of vertue and excellent deeds, the ſecond proceedeth from the knowledge of honeſt diſciplines and true ſciences, the third commeth from the ſcutchyons and Armes of our aunceſtors, or from riches.*

NObility is of more antiquitie then poſſeſsions. *Ciccro.*

The

The tyme of our life is ſhort, but the race of nobility and honor, is euerlaſting. *Cicero.*

Nobility of byrth to a vertuous man bringeth great glory, to a vicious, perpetuall reproch: other nobility in this life by vertue attained, is no ſmall token of a happy life.

Nobleneſſe of birth, is either vniuerſall or perticuler, the firſt to be borne in a noble and famous Country, perticuler, to come of noble progenitors. *Ariſt.*

Nobility is beſt continued by that conuenient meanes whereby it roſe.

Hee is not to be helde for noble that hath much, but he that giueth much.

It is requiſite for him that is noble borne, to take heede of flatterers, for they will be ready daily to attend his perſon for profit ſake.

How euer men riſe in degree, let them ſtill bee lowly in minde, for theyr humilitie may rayſe them when fortune hath depreſt them.

Nobility is a title quickly loſt, for if riches forſake it, or vertue abandon it, it ſtraightway becõmeth as a thing that had neuer bin.

VVhatſo-euer thy Father by his worthines hath deſerued, belongs not to thee, it is thine owne deſerts that muſt make thee noble.

Vertue and noblenes, can neuer be ſeene in a man, except he firſt put away his vices.

He that defendeth his cõtry by the ſword, deſer-

deſerueth honour, but he that maintaineth it in peace, meriteth more honour.

The nobility which wee receiue from our auncestors, becauſe it cõmeth not from our ſelues, is ſcarcely to be counted our own.

To come of noble parentage, and not to be endued with noble qualities, is rather a defamation then a glory.

Noble perſons haue the beſt capacities, for whether they giue themſelues to goodnes or vngraciouſneſſe, they doe in either of them ſo excell, as none of the common ſort of people can come any thing nie them. *Cic.*

True nobility conſiſteth not in dignity, lynage, great reuenewes, lands, or poſſeſsions, but in wiſedom, knowledge, & vertue, which in man is very nobility, & that nobility bringeth man to dignity.

True nobility is not after the vulgar opinion of the Common people, but it is only the prayſe and ſirname of vertue.

Omnes boni ſemper nobilitatifauemus, et quia vtile eſt rei publicæ nobiles eſſe homines, dignos maioribus ſuis, et quia valere debet apud nos clarorum hominum ſenex de republica meritorum memoria, etiam mortuorum. Cicero.

—— *Nobilitas ſola eſt atq; vnica virtus.*

Of

Of Honour.

Defi. *Honour is a paſsion of the ſoule, and a mighty deſire, naturally deſired of all creatures; yet many times miſtaken, by inacquaintance with vertue.*

HOnour and glory laboureth in miſtruſt, and are borne Fortunes bond-ſlaues.

Honor is the firſt ſtep to diſquiet, & dominion is attended with enuy. *Gueua.*

The faith of a Knight, is not limitted by value, but by honor and vertue.

Honor loſt, bids farwell to hope.

Honour is the fruite of vertue and truth.

Honour, glory, & renowne, is to many perſons more ſweet then life.

The higher honour is ſeated by vertue, the greater is his fall being ouerthrowne by vice.

It is the chiefeſt part of honour for a man, to ioyne to his high office and calling, the vertue of affabilitie, lowlineſſe, tender compaſsion, and pitty, for thereby hee dravveth vnto him, as it were by violence, the harts of the multitude. *Olaus M.*

The greater the perſons bee in authoritie that commit an offence, the more foule and filthy is the fault.

It better becommeth a man of honour to praiſe an enemy then his friend.

Happy is that Country, whoſe Captaynes are gentlemen, and vvhoſe gentlemen are Captaines.

Honor is no priuiledge againſt infamy.

There is no greater honor thē quiet, nor no greater quiet then content.

A man ought not to think it honor for himſelfe, to heare or declare the newes of others, but that others ſhoulde declare the vertuous deedes of him.

To attaine to honor, wiſedom is the poale-ſtar, and to retaine it, patience is neceſſary.

The next way to liue with honour and dye with praiſe, is to be honeſt in deſires, & temperate in our tongues.

Honour iudgeth with patience.

The conditions of honour are ſuch, that ſhee enquireth for him ſhee neuer ſavv, runneth after him that flyes from her, honours him that eſteemes her not, demaundeth for him that wills her not, giueth to him that requires her not, and truſteth him whom ſhee knoweth not.

Noble-men, enterpriſing great thinges, ought not to imploy theyr force as theyr owne mind willeth, but as honour and reaſon teacheth. *Niphus.*

High

High & noble harts which feele themſelues wounded, do not ſo much eſteeme their own paine, as they are angry to ſee their enemies reioyce.

The captaine which ſubdueth a country by entreatie, deſerueth more honour then hee that ouercommeth it by battaile.

Honour without quiet, hurteth more then it doth profit.

Honor is a high conceit, and fortune is euer friend vnto a froward mind.

He that regards his reputation, muſt ſecond all things to his honour.

The heauens admit but one ſunne, and high places but one Commaunder.

Men in authority are eyes of eſtate, according to whoſe life euery priuate man applyeth his manner of lyuing.

It is not the place that maketh the perſon, but the perſon that maketh the place honourable. *Cic.*

There is more honour purchaſt in pleaſuring a foe, then in reuenging a thouſande iniuries.

VVhere hate beares ſouerainty, honor hath no certainty.

Honour is brittle, and riches are bloſſoms, which euery froſt of fortune cauſeth to vvither.

VVhere

VVhere the martiall minde is instructed in Phylosophie, there proweſſe ſtrengthened with policie, proues beſt honorable.

Better it is for the honourable to bee prayſed for many foes foild, then for many barnes fild.

A man hauing honor, and wanting wiſdom, is like a fayre tree without fruite.

Exiguum nobis vitæ curriculum natura circũſcripſit, ſed honoris curſus ſempiternus.

Is honos videri ſolet, qui non propter ſpem futuri beneficij, ſed propter magna merita claris viris defertur, et datur: eſtque non inuitamentum ad tempus, ſed perpetuæ virtutis præmium.

Of Liberalitie.

Defi. *Liberalitie is an excellent vſe of thoſe benefits which God putteth into our handes, for the ſuccouring of many, which vertue is altogether ieyned with iuſtice, and ought to bee guided by moderation and reaſon.*

BOunties beſt honor is to help the poore, & happines to liue in good mens thoghts.

True bounty is neuer tyed vnto reſpect.

Liberality is approoued by two fountaines, the one is a ſure iudgement, the other is an honeſt fauour.

That

That man is onely liberall, vvhich diſtributeth according to his ſubſtance, and vvhere it is moſt needfull. *Thales.*

The whole effect of bounty is in loue.

Liberality taketh his name of the ſubſtance of the ſame perſon from vvhence it proceedeth, for it conſiſteth not in the qualitie or quautitie of the thinges that be gyuen, but in the true and naturall diſpoſition of the giuer.

VVho in theyr bounty doe begin to vvant, ſhall in theyr weakenes find their friends and foes.

He is called a liberall man, which according to his reuenewes giueth freely, when, where, and to whom he ſhould.

He that may giue, and giueth not, is a cleere enemy, and he that promiſeth forthwith, and is long before hee performe, is a ſuſpicious friend. *Aurelius.*

VVhat-ſoeuer may bee giuen without thy detriment, that freely to a ſtranger mayſt thou lend.

Gyfts makes beggers bold, & he that lends, muſt looſe his friend, or els his money vvithout heede.

Bountie hath open hands, a zealous hart, a conſtant fayth in earth, and a place prepared in heauen.

He neuer giues in vaine, that giues in zeale.

They

They that be liberall, doe with-hold or hide nothing from them whom they loue, wherby loue increaſeth, and friendſhip is alſo made more firme and ſtable.

As liberality maketh friends of enemies, ſo pride maketh enemies of friends.

Liberality and thankfulnes, are the bonds of concord. *Cic.*

A liberall minded man can neuer be enuious.

Bounty, for giuing fraile & mortall things, receiues immortall fame for his reward.

The deedes of the liberall, doe more profit the giuer, then benefit the receauer.

Liberality in a noble minde is excellent, although it exceede in the terme of meaſure.

Liberality beſtowed vpon flatterers, dooth not only perriſh, but is ſpoiled & deuoured.

A liberall hart cauſeth beneuolence, though ſome-times through misfortune, ability be wanting.

It is a token of righteouſnes to acknowledge heauens liberality, and to giue praiſes to God for ſo great benefits. *Ber.*

Liberality, when it lauiſheth out of reaſon, is called prodigality, and being nothing at all extended, it purchaſeth the name of couetouſnes.

The office of liberality, conſiſteth in giuing

with iudgement. *Cic.*

That liberality is moſt cõmendable, which is ſhewed to the diſtreſſed, vnleſſe they haue deſerued that puniſhment; for good deedes beſtowed vpon vndeſeruing perſons, are ill beſtowed.

The beſt property in a king, is to let no man excell him in liberality. *Ageſilaus.*

Extra fortunam eſt quicquid donatur amicis:
Quas dederis ſolas ſemper habebis opes. Ouid.

Liberalitate qui vtuntur beneuolentiam ſibi conciliant, et (quod aptiſsimum eſt ad quieté viuendum) charitatem. Cic.

Of Benefits.

Deſi. *Benefits are thoſe good turnes which are receaued, eyther by deſert or without deſert, tending to our happines of life, or amendment of manners.*

IT is great commendation in the giuer, to beſtow many benefits vppon him which deſerueth well, and deſireth nothing.

He that mindeth to giue, muſt not ſay, vvill you haue any thing.

If thou promiſe little and performe much, it vvill make thy benefits to bee the more thankfully receaued. *Aur.*

He

He that knoweth not how to vſe a benefit, doth vniuſtly aske it.

He receaueth a benefit in the giuing therof, which beſtowes his gift on a worthy man.

Hee that giueth often, teacheth to render ſomwhat againe at the laſt.

Hee bindeth all men by his benefits vvhich beſtoweth them vppon ſuch as doe vvell deſerue them.

The liberall man doth daily ſeeke out occaſion to put his vertue in practiſe. *Cic.*

The memory of a benefit doth ſoone vaniſh away, but the remembrance of an iniury ſticketh faſt in the hart.

He is a conquerer which beſtoweth a good turne, and he vanquiſhed which receiueth it.

As the Moone dooth ſhevv her light in the world, which ſhe receiueth from the ſunne, ſo we ought to beſtow the benefits receaued of God, to the profit and commodity of our neighbour.

Thogh the giuer make neuer ſo much haſt, yet his benefits come too late, if they haue once been asked for.

This is a lavve that ſhould bee obſerued betwixt the giuer & the receiuer, the one ſhold ſtraight-way forget the benefit beſtowed, & the other ſhould alwayes haue it in remembrance. *Solon.*

It becommeth him to holde his peace that gyueth a revvarde, farre better then it becommeth him to be ſilent that receaueth a benefit.

He that doth thankfully receaue a benefit, hath paid the firſt pention therof already.

He that thinks to be thankfull, doth ſtraitway thinke vpon recompence.

That gift is twiſe double to be accepted of, which commeth from a free hand, and a liberall hart.

As giuing & receauing of benefits are contrary one to another, ſo the one is much more often vſed then the other.

It behoueth a man in receiuing of benefits to be thankfull, though he want power to requite them. *Aurel.*

A benefit vvell giuen, recouereth many loſſes.

The remembrance of a good turne ought to make the receauer thankfull.

Nor gold, nor ſiluer, nor ought we receaue, is to be accounted a benefit, but the mind of him which giueth. *Plautus.*

He giueth too late, vvho giueth when he is asked. *Plautus.*

Ita ſunt omnes noſtri ciues
Si quid benefacias, leuiter pluma gratia eſt
Si quid peccatum eſt plenas iras gerunt.

Beneſi-

Beneficium nec in puerum, nec in senem, conferendum est: in hunc quia perit antequam gratiæ referendæ detur opportunitas, in illum quia non meminit.

Of Curtesie.

Defi. *Curtesie is a vertue which belongeth to the couragious part of the soule, whereby we are hardly mooued to anger, her office & dutie is to be able to support and endure patiently, those crimes which are layd vpon her; not to suffer her selfe to be hastily carried to reuenge, nor to be too easily spurred to wrath, but to make him that possesseth her, mild, gracious, and a staied and setled mind.*

CVrtesie in maiestie, is the next vvay to bind affection in duty. *Aur.*

As the tree is knowne by his fruite, the gold by the touch, and the bell by the sound, so is a mans birth by his beneuolence, his honour by his humility, & his calling by his curtesie.

Many more vvere the enemies that *Cæsar* pardoned, then those he ouer-came.

The noblest conquest, is vvithout blood-shed.

Curtesie bewayleth her dead enemies, and cherisheth her liuing friends.

The curteous man reconcileth displeasure, the froward vrgeth hate.

Proude lookes loose hearts, but curteous words winne them. *Ferdinando.*

Curtesie coucreth many imperfections, & preuenteth more dangers.

The Lion which was cured by the Romaine slaue, would not deuoure him; and natures best grace is the order of curtesie.

It is a true token of nobility, & the certaine mark of a gentleman, to be curteous to strangers, patient in iniuries, and constant in performing what he promiseth.

As the peg strayneth the Lute-strings, so curtesie stretcheth the hart strings.

Curtesie is that vertue whereby a man easily appeaseth the motions and instigations of the soule, caused by choller. *Plato.*

Curtesie draweth vnto vs the loue of strangers, and good lyking of our owne Countrimen.

Curtesie standeth in steade of a moderate temperance of the spirit, decking a man with mildnes, and generosity.

He that is mild and curteous to others, receaueth much more honour then the partie whom he honoureth. *Plut.*

They lie who say, that a man must vse cruelty towards his enemies, esteeming that to

be

be an Art onely propper to a noble and couragious man. *Cicero.*

Mildnes and curteſie are the charracters of an holy ſoule, which neuer ſuffereth innocency to be oppreſſed.

It becommeth a noble & ſtrong man, to be both couragious and curteous, that he may chaſtice the wicked, and pardon when neede requireth. *Plato.*

Common curteſie is no curteſie, to be kind to all, is to be kinde to none, and vvho ſo is moſt generall, can neuer be at any time perticuler.

The rigor of diſcipline directing curteſie, & curteſie directing order, the one will ſet forth and commend the other; ſo that neither rigor ſhall be rigorous, nor curteſie diſſolute.

As it belongeth to the ſunne to lighten the earth with his beames, ſo it pertaineth to the vertue of a Prince, to haue compaſsion & be curteous to the miſerable. *Ariſt.*

Homines ad Deos, nulla re proprius accedunt, quam ſalutem hominibus dando.

Satis eſt homines imprudentia lapſos non erigere: vrgere vero iacentes; at præcipitantes impellere certê eſt inhumanum. Cicero.

Of Iuſtice.

Defi. *Iuſtice is godlineſſe, and godlineſſe is the knowledge of God: it is moreouer in reſpect of vs, taken for an equall diſcription of right and of Lawes.*

IVſtice allots no priuiledge to defraude a man of his patrimony.

Iuſtice is a vertue that giues euery man his owne by euen portions.

Delay in puniſhment, is no priuiledge of pardon.

Iuſtice is the badge of vertue, the ſtaffe of peace, and the maintenance of honour. *Cic.*

It is a ſharpe ſentence that is giuen without iudgement.

Good mens eares, are alwayes open to iuſt mens prayers. *Baſill.*

Not the payne, but the cauſe maketh the martyr. *Amb.*

The office of a Iuſtice, is to be giuen for merite, not for affection.

A publique fault ought not to ſuffer a ſecret puniſhment.

That which is common to all, ought not to be intollerable to any.

Iuſtice and order, are the onely preſeruers

of

of worldly quietnes.

Iuſtice is the Miſtres of vertues, the nurſe of fortitude, for which kings be, & by which kings rule. *Gueuara.*

The parts which true iuſtice dooth conſiſt of, are in number eyght; innocency, friendſhip, concord, godlines, humanity, gratefulnes, and faithfulnes.

Iuſtice is painted blind, vvith a vaile before her face, not becauſe ſhe is blind, but thereby to ſignifie, that Iuſtice though ſhe do behold that which is right and honeſt, yet wil ſhe reſpect no perſon.

In Athens were erected certayne images of Iudges, without hands and eyes, to ſhew that Iudges ſhould neyther bee corrupted vvith brybes, nor by any perſon drawne from that which is right and law. *Quint.*

A good Iudge is true in vvord, honeſt in thought, and vertuous in his deede, without feare of any but God, vvithout hate of any but the wicked.

There are two kinds of iniuſtice, the one is, of ſuch as do wrongfully offer it, & the other is of thoſe, who although they be able, yet wil they not defend the wrong from them vnto whom it is wickedly offered. *Cic.*

Hee that politiquely intendeth good to the Common-weale, may well be called iuſt, but

he

he that practiſeth only for his own profit, is a vicious and wicked perſon.

VVe ought to obey the Iudge, though hee be corrupt; for *Socrates* although hee vvere vniuſtly condemned, yet thought it was far better for him to die, then open iuſtice ſhold be violated.

A good Magiſtrate, may be called the Phiſition of the Common-weale.

He is a good Iudge, that knoweth how, and where to diſtribute.

He that flyeth iudgement, confeſſeth himſelfe to be faulty. *Mar. Aur.*

The Iudge himſelfe is condemned, vvhen the guilty perſon is pardoned.

As a phiſition cannot ſee euery ſecret griefe but vppon reuealement may apply a curable medicine for a hidden diſeaſe, ſo many can diſcouer a miſchiefe vvhich the Magiſtrate ſeeth not, but the Magiſtrate alone muſt remedy the ſame.

A Iuſtice ought to doe that willingly which he can do, and deny that modeſtly which he cannot doe.

As there is no aſſurance of faire weather vntill the ſky be cleare from clowdes, ſo there can be in no Common-vvealth a grounded peace and proſperity, vvhere there is not informers to find out offences, as vvell as Ma-

giſtrates

giſtrates to puniſh offenders.

Phyloſophers make foure ſorts of iuſtice, the firſt celeſtiall, the ſecond naturall, the third ciuill, the fourth iudicall.

Iuſtice is a perfit knowledge of good and euill agreeing to naturall reaſon. *Ariſt.*

Iuſtice is a vertue of the minde, rewarding all men according to their worthines.

VViſedome and eloquence, vvithout truth and iuſtice, are a *Panurgie*, that is to ſay, a guile or ſleight, ſuch as Paraſites vſe in Comedies, vvhich ſtill turneth to theyr ovvne confuſion.

Couetouſnes and wrath in Iudges, is to bee hated with extreame deteſtation.

Celeſtiall iuſtice, is perfect conſideration, & dutifull acknowledging of God.

Natural iuſtice, is that which al people haue in themſelues by nature.

Ciuill iuſtice, is that vvhich is made eyther by lawes of nature, the ſtatutes of the people, the conſultation of Senators, the deuice of Princes, or the authoritie of graue and vviſe men.

Iudiciall iuſtice, depends vpon lawes made for the commodity of a Common-weale.

Iuſtice is a meaſure which God hath ordained amongſt men vpon earth, to defend the feeble from the mighty, the truth from falſe-

ſhood,

ſhood,& to roote out the wicked frō among the good. *Lactan.*

Euery man in generall loueth iuſtice, yet they all hate the execution thereof in particuler. *Cic.*

Fortitude without wiſedom, is but raſhnes, vviſedome vvithout iuſtice, is but craftines, iuſtice vvithout temperance is but cruelty; temperance without fortitude, is but ſauageneſſe.

Equity iudgeth vvith lenity, lawes with extreamity.

Hatred, loue, and couetouſneſſe, cauſeth Iudges oftentimes to forget the truth, and to leaue vndone the true execution of theyr charge.

It is better for a man to be made a Iudge among his enemies then among his friends, for of his enemies he ſhouid make one his friend, but among his friends hee ſhould make one his enemy.

Euery Iudge ſitting in iudgment, ouhgt to miniſter iuſtice according to the cauſe,& not accordicg to his affection. *Protog.*

Iuſtice, of the Poets is fained to be a virgin, & to haue raigned among men in the golden vvorld, who being by them abuſed, forſooke the world, and returned to the kingdome of *Iupiter.*

Iustitia sine prudentia plurimum poterit; sine iustitia nihil valebit prudentia. Cic.

Tocius iusticiæ nulla est capitalior pestis, quam eorum qui tum, dum maximé fallunt, id agunt vt boni viri videantur. Cic.

Of Lawes.

Defi. *The Lawe is a singuler reason imprinted in nature, commaunding those things that are to be done, and forbidding the contrarie, it is deuided into two parts, that is, the law of nature, & the law written: the law of nature, is a sence & feeling which euery one hath in himselfe and in his conscience, wherby he discerneth between good & euil, as much as suffiseth, to take frō him the cloake of ignorance, in that he is reproued euen by his own witnes. The law written, is that which is deuided into diuinity and ciuility, the first teaching manners, ceremonies, and iudgements, the latter, matters of policy and gouernment.*

THe vertues of the Law are foure, to beare sway, to forbid, to punish, and to suffer.

The precepts of the law may be cōprehended vnder these three poynts: to liue honestly, to hurt no man wilfully, & to render euery man his due carefully. *Aristi.*

VVhat-

VVhatſoeuer is righteous in the Lawe of man, the ſame is alſo righteous in the lawe of God. For euery lavve that by man is made, muſt alvvayes be conſonant to the Lavve of God.

The Law is a certaine rule proceeding from the mind of God, perſvvading that vvhich is right, & forbidding that which is wrong. *Cic.*

Euill Iudges, doe moſt commonly puniſh the purſe, and ſpare the perſon.

Iudges ought to diſpatch with ſpeede, and aunſwere with patience,

Law and wiſedome are two laudable things, for the one concerneth vertue, and the other good conditions.

The lavv vvas made to no other end, but to bridle ſuch as liue without reaſon or Law.

Cuſtome, vſe, and exerciſe in good thinges, brings a man to vertue, and vertue brings a man to perfection.

A true and faithfull hart, ſtandeth more in awe of his ſuperior whom he loueth for fear, then of his prince, whom he feareth for loue.

An euill cuſtome, be it for continuance neuer ſo auntient, is nought els then the oldnes of error. *Lactantius.*

Howe many more Tauernes, ſo many more drinkers; the number of Phiſitions the increaſe of diſeaſes; the more account that iuſtice

ſtice is made of, the more ſutes, ſo the more lawes, the more corruption. *Plato.*

The hart, vnderſtanding, counſell and ſoule in a Common-weale, are the good lawes and ordinances therein vſed. *Cic.*

To reſtraine puniſhment, is a great error in gouernment.

It becommeth not a Law-maker to be the Law-breaker. *Bias.*

Thoſe Countries muſt needs periſh, where the common lawes be of none effect.

Thoſe Citties in which there are no ſeuere lawes for the puniſhing of ſinne, are rather to be counted Forreſts for monſters, then places habitable for men. *Plato.*

Foure things belong to a Iudge, to heare curteouſly, to anſwere wiſely, to conſider ſoberly, and to giue iudgement without partiality. *Socrates.*

A man ought to loue his Prince loyally, to keepe his lawes carefully, and to defend his Country valiantly.

Orators are deſtroyers of cuſtoms, & Phiſitions enemies to health.

Chiefely three are to be obeyed & reuerenced, one God, one King, and one Law.

Foure cuſtoms are more pleaſant to be recounted then profitable to be followed; the liberties of neighbours, the gallantnes of women,

men, the goodnes of wine, and the mirth and ioy at feasts.

Lawes are like Spiders vvebs, vvhich catch the small flies, & let the great break through.

The Lawyer that pleads for a mighty man in a vvrong matter, must eyther forgoe the truth, or forsake his clyents friendship.

The most necessary law for a cõmon weale, is, that the people among themselues liue in peace and concord, without strife or discention. *Cic.*

A Law-maker ought to be godly, learned, and discreet, and such a one as hath been subiect to other lawes himselfe.

Lawes doe vexe the meaner sort of men, but the mighty are able to withstand them.

The Law is a strong and forcible thing, if it get a good Prince to execute it.

The law that is perfit and good, would haue no man either condemned or iustified, vntill his cause were both throughly heard and vnderstood as it ought.

An euill law is like the shadow of a clowde, which vanisheth away so soone as it is seene.

Quid faciant leges, vbi sola pecunia regnat?
Aut vbi paupertas vincere nulla potest?
Turpe reos emptâ miseros defendere lingua,
Non bene scelesti iudicis arca patet.

Of

ſick; but it is hard for the ſick man to follow that counſaile. *Becon.*

The greateſt benefit that one friend can do vnto another, is in waighty matters to ſuccor him with good counſaile.

Parui ſunt foris arma niſi eſt conſilium domi. Non viribus, aut velocitatibus, aut celeritate corporum, res magnæ geruntur, ſed conſilio, authoritate et prudentia. Cicero.

Of Precepts.

Defi. *Precepts, are many rules, orders, or methods, which by inſtruction leaues vs either to good conuerſation, or to a happines of lyfe, being grounded vpon the grace of God, and his word.*

IF thou talke, keepe meaſure in thy communication; for if thou be too brieſe, thou ſhalt not be wel vnderſtood, if too long, thou ſhalt be troubleſome to the hearer, and not well borne in mind. *Protog.*

Thanks waxeth old as ſoone as gifts are had in poſſeſsion.

He that refuſeth to buy coũſell good cheap, ſhall buy repentance deare.

Mocke no man in his miſery, but take heed by him how to auoyd the like misfortune.

Beginne nothing before thou knowe howve to finiſh it.

Thinke that the weakeſt of thine enemies is ſtronger then thy ſelfe.

Deſire not that of another, which thou thy ſelfe being asked wouldeſt deny. *Pythag.*

Giue no vaine or vnmeet gifts, as armor to a vvoman, bookes to a plow-man, or nets to a ſtudient.

If thou beſtow a benefit, keepe it ſecret, but if thou receiue any, publiſh it abroade.

Giue at the firſt asking, for that is not freely giuen which is often craued.

If thou maiſt not cleerely ſcape out of perill, chuſe rather to die honeſtly, then to lyue ſhamefully.

Take in good worth whatſoeuer happeneth and vpbraid no man with his misfortune.

Labour not to informe him that is vvithout reaſon, for ſo ſhalt thou make him thine enemie.

Be neither haſtie, angry, nor wrathfull, for they be the conditions of a foole.

Feare to hazarde that for the gaine of a momentary pleaſure, which being once loſt, can neuer be recouered. *Augu.*

Eſteeme not fading content before a perpetuall honour.

Apparrell thy ſelfe with iuſtice, & cloth thy

ſelfe

ſelfe with chaſtity, ſo ſhalt thou be happy, and thy works proſper.

Feare to commit that vvhich thou oughteſt to feare.

Forget not to giue thankes vnto them that inſtruct thee in learning, nor challenge vnto thy ſelfe the praiſe of other mens inuentions.

Attempt not two things at once, for the one will hinder the other.

Be not ſlack to recompence them that haue doone thee good.

Be rather too much forward, thē too much negligent.

Let thy loue hang on thy harts bottom, not on thy tongues brim.

Be not ſuperfluous in wordes, for they doe greatly deface the authority of thy perſon.

Tell not thy mind to euery man, be indebted to no man, be friend to fewe men, be curteous to all men, let thy wit be thy friend, thy minde thy companion, thy tongue thy ſeruaunt.

Let vertue be thy life, valour thy loue, honour, thy fame, and heauen thy felicity.

Be not ledde away with euery new opinion, for it is the onely way to bring thee to error.

Let not thy liberalitie exceed thine ability.

Let not the eye goe beyonde the eare, nor the tongue ſo farre as the feete. *Plato.*

Chooſe rather to lyue ſolitarily, then in the company of wicked women.

Beware of pride in proſperitie, for it vvill make thee impatient in time of aduerſitie.

Neyther ſuffer thy hands to vvorke, thy tongue to ſpeak, nor thine eares to heare, that which is filthy and euill. *Hermes.*

Contemne not the counſaile of thy friends, nor reiect the aduiſe of thy kinsfolks, prefer not thine owne wit before the wiſedome of thine aunceſtors, nor leane to wilfulnes, leaſt had I wiſt happen too late. *Pythag.*

Bee not ſecure, leaſt vvant of care procure thy calamity, nor be too carefull, leaſt penſiue thoughts oppreſſe thee with miſery.

Speak no more to a ſtranger in priuate, thē thou wouldeſt haue publiquely knowne.

Hazard not thy hap on anothers chaunce.

Be alwaies one to thy friende, as well in aduerſity as in proſperity.

Beholde thy ſelfe in a looking-glaſſe, and if thou appeare beautifull, doe ſuch things as become thy beauty, but if thou ſeeme foule, then performe with good maners, the beauty that thy face lacketh. *Socr.*

Chuſe thy wife rather for her wit & modeſtie, then for her wealth and beauty.

Keepe ſecret thy miſhap, leaſt thine enemie waxe ioyfull thereat. *Stobæus.*

Keepe

Keepe whatſoeuer thy friende committeth vnto thee, as carefully as thou wouldeſt keep thine owne. *Cicero.*

If thy parents wex poore, ſupply their want with thy wealth; if frowarde with age, beare patiently with their imperfections.

Honour them that haue deſerued honour.

Liue and hope, as if thou ſhouldeſt die immediatly. *Lactan.*

Neuer praiſe any vnworthy perſon becauſe he hath worldly wealth.

Tell no man afore-hand vvhat thou intendeſt, for if thou ſpeede not in thy purpoſe, thou ſhalt be mocked. *Socra.*

Neuer wiſh for thoſe things that cannot be obtayned.

Rather chooſe to purchaſe by perſwaſion, then to enioy by violence. *Terence.*

Striue not in wordes with thy parents, although thou tell the truth.

Be vertuous and liberall, ſo ſhalt thou ſtop the mouth of the ſlaunderer, or els the eares of them that heare him. *Iſocr.*

Haunt not too much thy friends houſe, for feare he waxe weary of thy often comming, neither be too long abſent, for that ingendereth ſuſpition of thy true friendſhip.

Fly from the filthy pleaſures of the fleſh, as thou wouldeſt fly from the ſting of a ſerpent.

Giue to a good man, and he will requite it, but if thou giue to an euill man, he vvill aske more. *Anaxag.*

Receiue not the gifts that an euill minded man doth proffer vnto thee.

If thou intend to doe any good, defer it not till the next day, for thou knoweſt not what chaunce may happen the ſame night to preuent thee. *Olaus M.*

Giue not thy ſelfe to pleaſure and eaſe, for if thou vſe thy ſelfe thereto, thou ſhalt not be able to ſuſtaine the aduerſity which may afterward happen.

To a man full of queſtions, make no anſwer at all. *Plato.*

Take good heede at the beginning to what thou graunteſt, for after one inconuenience another followeth.

If thou doubt in any thing, aske counſaile of wiſe men, and be not angry although they reproue thee.

Liue with thyne vnderlings as thou vvouldeſt thy betters ſhould liue with thee, and do to all men as thou wouldeſt be done vnto.

Boaſt not of thy good deedes, leaſt thy euill be alſo laid to thy charge.

Perform thy promiſe as iuſtly as thou woldeſt pay thy debts, for a man ought to bee more faithfull then his oath. *Aurelius.*

If

If thou doe good to an ill diſpoſed perſon, it ſhall happen to thee as it doth to thoſe that feede other mens doggs, which barke as well at their feeder as at any other ſtranger.

Neuer ſpread thy table to tale-bearers and flatterers, nor liſten with thine eares to murmuring people. *Bias.*

Be not like the boulter, vvhich caſteth out the floure, and keepeth the bran.

Meaſure thy pathes, and marke what vvay thou walkeſt, ſo ſhalt thou be ſure to paſſe in ſafetie.

Si vis ab omnibus cognoſci, da operam vt á nemine cognoſcaris.

Nulli te facias nimis ſodalem
Gaudebis minus, et minus dolebis.

Of Conſideration.

Defi. *Conſideration or iudgement, is that which properly ought to be in euery Magiſtrate, obſeruing the tenor of the law; it is the diſtinguiſher of controuerſies, and bringer foorth of happy counſailes and agreements.*

CONſideration is the enemy to vntimelie attempts. *Solon.*

There is no needles point ſo ſmall, but it hath his compaſſe, neither is there any hayre ſo

ſo ſlender, but it hath his ſhadow.

He is not to be accounted rich, vvho is neuer ſatisfied, nor happy, whoſe ſtedfaſt mind in quiet poſſeſsion of vertue is not eſtabliſhed.

It is better to practiſe and doe vnaduiſedly, then to thinke and imagine neuer ſo wiſely.

The conſideration of pleaſures paſt, greatly augments the paines preſent.

No man doth ſo much reioyce at his proſperity preſent, as he that calleth to mind his miſeries paſt. *Chilo.*

It is a benefit to denie ſuch thinges as vvill hurt him that asketh them.

The pardon may vvell be granted, where he that hath offended is aſhamed of his fault.

VViſe men will alwaies conſider what they ought to do before they conclude any thing.

In any affaires whatſoeuer, there can be no greater danger, or elſe no greater ſafety, then ſoundly to conſider, into whoſe handes men commit their cauſes. *Iuſtin.*

VVe muſt think with conſideration, conſider with acknowledging, acknowledge with admiration, admire with loue, and loue vvith ioy in the midſt of woe. S. P. S.

Not ſo hard is the inuention in getting, as the diſpoſition in keeping, vvhen it is gotten. *Ouid.*

Men looſe many thinges, not becauſe they cannot attaine them, but becauſe they dare not attempt them. *Pythag.*

As a veſſell ſauoureth alwayes of the ſame liquor wherewith it vvas firſt ſeaſoned, ſo the minde retaineth thoſe qualities in age, wherin it was trained vp in youth. *Horace.*

Cõſideration is the root of all noble things, for by her we doe attaine to the end of all our hopes.

True conſideration is the tutor both to action and ſpeaking.

The haters of conſideration, neuer proſper in their actions.

Conſideration is an honour to the meaneſt, and improuidence a ſhame in Princes.

Good conſideration ought to be layde before we giue credite, for fayre tongs oft-times worke great miſchiefe. *Solon.*

Circumſpect heed is an eſpeciall care of the minde, to bring thoſe things which wee take in hand to ſome good purpoſe.

Circumſpect heede in vvarre, is the cauſe of ſcaping many dangers in peace.

The cauſes bringing circumſpection, are feare, care, neceſsity, and affection. Feare afflicteth, care compelleth, neceſsity bindeth, affection woundeth.

Bee circumſpect to ſhewe a good counte-

naunce

naunce to all, yet enter not into familiaritie with any, but onely such whose conuersation is honest, & whose truth by triall is made trustie. *Archim.*

Suddaine trust brings suddaine repentance.

Qui sua metitur pondera, ferre potest.
—— versate diu quid ferre recusent.
Quid valeant humeri. Horac.

Of Office.

Defi. *Office or dutie, is the knowledge of man concerning his own nature, & contemplation of diuine nature, and a labour to benefit our selues and all other men; it is also taken for authority to rule.*

MAns life may not be destitute of office, because in it honestie consisteth.

Office is the ende vvhere-vnto vertue aymeth, and chiefely when we obserue thinges comely.

Office marrieth the soule to respect, & maketh it principally acquainted with pietie.

The first office of dutie, is to acknowledge the Diuinitie.

Office is strengthened by zeale, and zeale makes opinion inuinsible.

VVee must feare a dissembling officer, because

cauſe he delights in a tyrannous office.

The office of a wiſe-man, prefers euer conſideration before concluſion.

Office without profit, brings a man to pouerty; and profit without office, looſeth his beſt reward.

In dooing nothing but what we ought, wee deſerue no greater reward but what we beare about vs. *Chriſ.*

To know euill, is an office of profit, but to vſe euill, is a ſinne of indignitie.

Vpon the Anuile of vpbrayding, is forged the office of vnthankfulnes.

It is an office of pitty to giue a ſpeedy death to a miſerable & condemned creature. *Bias.*

It is alſo an office of charitable loue, to doe good vnto euery man that needeth, and to refraine from ſeeking reuenge for our owne iniuries.

Loue, ſufficiency, & exerciſe, are the three beauties which adorne offices.

Old men well experienced in lawes and cuſtoms, ought chiefely to bee choſen Officers.

It is not meete that man ſhoulde beare any authoritie, which with his money ſeeketh to buy another mans office.

The buiers of offices ſell by retaile, as deere as they can, that which they buy in groſſe.

No poynt of phyloſophy is more excellent,

then

then office in publique affaires, if officers doe practise that which Philosophers teach.

VVhere offices are vendible, there the best monied ignorants beare the greatest rule.

They vvhich sell offices, sell the most sacred thing in the vvorld, euen iustice it selfe, the Common-wealth, subiects, and the lawes.

It is as hard an office to gouern an Empire, as to conquer an Empire.

He is only fit to rule and beare office, vvhich comes to it by constraint, & against his will.

The office of a Monarch is, continually to looke vpon the Law of God, to engraue it in his soule, and to meditate vpon his word.

Officers must rule by good laws, and good examples, iudge by prouidence, wisedom, & iustice; and defend by prowesse, care, & vigilancie. *Agesi.*

Pericula, labores, dolores etiam optimus quisque suscipere maunlt, quã deserere vllam officij partem. Cicero.

Sigismundus Romanorum Imperator, dicere solitus est, nulla nobis militia opus esset, si suas quique ciuitates prætores, cæterique magistratus moderatè iustèque gubernarent.

Of

fall of iuſtice, force, and violence. *Epict.*

VVarre was onely ordayned to make men liue in peace.

In the ſacke of a Tovvne, haue an eſpeciall care, to preſerue the honour of Ladies and Maydes, from the violence of vnrulie ſouldiours.

Haue an eſpeciall care to whom ye commit the gouernment of an Army, Town, or Fort, for loue doth much, but mony doth more.

Entring into thy enemies Campe, let all things of vſe and baggage follow thee at the back, but thine enemy comming vpon thee, let the ſame bee brought into the middle of the Army.

VVhere thou mayſt conquer with money, neuer vſe Armes; and rather chooſe to ouercome thine enemy by policy then by fight.

In places of danger, & in troubleſom times, euer double the number of thy Sentinels.

Neceſsity makes warre to be iuſt. *Bias.*

Nulla ſalus bello, pacem te poſcimus omnes.

Incerti ſunt exitus pugnarum, Marſq; eſt communis, qui ſæpe ſpoliantem iam et exultantem euertit, et percutit ab abiecto. Cic.

Of Generals in Warre.

Defi. *Generals are the heads and leaders of Armies, and they ought to be great, magnamious, and conſtant in all their doings; free from the defects of raſhnes, and cowardiſe.*

THe Tent of the Generall, is the pure riuer running through the Army, by vvhoſe ſoundnes all his ſouldiers are preſerued and made ſtout; but if it be impure or corrupted, the whole hoaſt is infected.

Let euery General know himſelfe to be the ſunne in the midſt of his hoaſt, from vvhoſe beames euery ſouldiour boroweth his ſhine; wherefore let his ſplendour be glorious, that their light may be beautious.

Vnleſſe wiſe & valiant men be choſen Generals, the old chaos will returne, and Vertue die at the feete of confuſion.

He that will be a Commaunder in Armies, firſt let him be commaunded in the ſame, for an ambitious ſouldiour, vvill neuer make a temperate conductor.

A wiſe Generall muſt not only fore-caſt to preuent ſuch euils as he heares of, but alſo be circumſpect to fore-ſee ſuch ill as may hapen beyond expectation. *Demoſt.*

A Generall, after the battaile ended, muſt haue a circumſpect care, how he praiſeth one Captayne more then another.

A General ought not to bring all his forces to battaile at once, vnleſſe it be vppon great aduantage. *Olaus.*

It is very needfull for a Generall, to knovv the humor and diſpoſition of his aduerſaries Generall, whom he fighteth againſt.

The oration of a Generall, giues courage to covvardes and baſe-minded ſouldiours. *Vigelius.*

A couetous Generall, purchaſeth to himſelf more hate then loue.

A Generall muſt not bee ignorant of ſuch things as are neceſſary in a iourney.

A Captaines courage muſt alwaies be guided with skill, and his skill armed with courage; neyther muſt theyr hardineſſe darken their wit, nor their wit coole their hardines.

They muſt be valiant, as deſpiſing death, confident, as not wonted to be ouer-come, yet doubtfull by their preſent feeling, and reſpectfull by that they ſee already.

A Captaines feete ought to be ſteddy, hys hands diligent, his eyes watchfull, and his hart reſolute.

It is requiſite for a Generall to know all aduantages of the place where the battel ſhould

be fought.

It prooueth oft the ruine of an Army, when the Generall is careleſſe, and maketh no account of his enemies proceedings.

It is dangerous for the perſon of the Generall, to follow his enemy flying.

It behooueth that the Generall be alvvayes lodged in the midſt of his Campe.

A Generall or Captaine in danger, ought to change his habite or attire. *Ferdinando.*

The death of a General, or his being in danger, muſt be diſſembled, for feare it procure the loſſe of the battaile.

A good General, ſhould euer be like a good ſhepheard, looking into the wants of his ſouldiours; and prouiding all things neceſſary to comfort them. *Baſil.*

Valour in a Generall, muſt not ſpring from cuſtome and experience of warres, but from his firſt creation, & inſuing infancie; for ſuch was *Themiſtocles*, vvho at his Nurſes breaſtes gaue ſignes of honours ſparks.

Let a Generall giue honour to a renowned buriall, in how meane a perſon ſo euer it dyd inhabite; for honour after death, encourageth as much as wealth in life. *Vigetius.*

If thou beſt a Commaunder in Armes, deſpiſe not the pooreſt; for honours birth iſſueth from the wombe of deſert.

The whole ſcope of a Generalls thoughts, ſhould be to win glory, & amplifie renowne, loathing to be a plague or ſcourge of affliction, ſeeking by conqueſt to erect, not by victory to confound. *Cæſar.*

The Trophie of a Generall is his own conſcience, & his valour is his tombs treaſury.

Commaunders in Armes, ſhold not be choſen for their age or riches, but for their wiſedome and valour.

A Generall, or chiefe Gouernour, muſt be wiſe to commaund, liberall to reward, & valiant to defend.

He muſt be learned in the liberall Arts, in Geography for the Countrey; in Arithmetike to place his Army; in Geometry for his leuels, in Aſtronomy for euents.

There are eyght conditions that a Generall ought to haue; to auoide vniuſt wrongs, to correct blaſphemers, to ſuccour innocents; to chaſtice quarrellers, to pay his ſouldiours; to defend his people, to prouide things neceſſary, and to obſerue faith with enemies.

Ducis in conſilio, poſita eſt virtus militum.

Optimus ille dux, qui nouit vincere et victoria vti.

Of

Of Policie

Defi. *Policie is a word deriued of the Greeke word* Politeia, *which is the regiment of a cittie, or Common-wealth; and that which the Grecians call politicall gouernment, the Latines call the gouernment of a Cõmon-wealth, or of a ciuill societie. This word Policie, hath beene taken amongst the auntients, somtimes for a Burgesie, which is the enioying of the rights and priuiledges of a Towne, sometimes for the order and manner of life, vsed by some politicall person, and sometimes the order and estate whereby one or many Townes are gouerned, and pollitique affaires are managed and administred.*

POlicy is a necessary friend to prowesse.

The warre cannot be prosperous, where enemies abound, and money waxeth scant.

No man ought to giue that treasure to any one in particuler, which is kept for the preseruation of all.

It is greater commendation, to obtaine, honour by policy and wisedom, then to haue it by discent.

That country may aboue al other be counted happy, vvhere euery man enioyeth his owne

owne labour, and no man liueth by the swea of another body. *Polion.*

Of right that Common wealth ought to be destroyed, which once of all other hath been counted the flower of vertue, and after becommeth the filthy sink of vice.

There can be no greater danger to a Common wealth, nor no like slaunder to a prince, as to commit the charge of men to him in the field, which will be first ready to commaund, and last ready to fight.

There are many that see the beginning of troubles and miseries which arise in realmes, but there are fewe that consider the end, and seeke to remedy the same.

What power & policie cannot compasse, gold both commaunds & conquers. *Aristi.*

Hee that getteth by conquest, doth much, but he that can well keepe what he hath gotten, doth more.

The meanest Sparrow hath his neb, the Lions whelpe his clawe, the weakest thorne hys prickle, and the poorest man his policy.

Money and souldiours, are the strength and sinnewes of the warre. *Agesil.*

It is better to preuent an inconuenience by breaking an oath, then to suffer iniury by obseruing promise.

Warlike feates, are better learned in the bloody

bloody fields of Affrick, then in the beautiful ſchooles of Greece.

It is better to haue men vvanting money, then money wanting men. *Themiſt.*

If the expence of a Common-weale be not moderate, afterward it ſhall not faile to want wherwith to withſtand the enemy.

The authority of a Common-wealth is impaired, when the buildings be ruinated.

In proofe of conqueſt, men ought to profit themſelues as much by policy as by power.

There are no Common-weales more looſe, then thoſe where the common people haue moſt liberty. *Cic.*

A policie is ſoone deſtroyed by the pryde men haue in commaunding, and liberty in ſinning.

In Common-weales, ſuch ſhould be moſt honored, who in time of peace maintaine the ſtate in tranquility, and in the fury of warre defend it by theyr valour and magnanimitie. *Plato.*

Kingdoms well gouerned, of neceſsity haue vertuous ſucceſsions.

A Monarke is beſt in a well gouerned ſtate.

A certaine man vrging the popular eſtate to *Licurgus*, vvas thus anſwered by him, firſt ordaine thou ſuch a gouernment in thine owne Common-weale.

Becauſe many cannot fitly gouerne, therefore it is moſt neceſſary that one ſhould bee made ſoueraigne. *Homer.*

The Oracle of *Apollo* at Delphos, being demaunded the reaſon why *Iupiter* ſhold be the chiefe of the Gods, ſith *Mars* vvas the beſt ſouldiour? made this aunſwere. *Mars* is valiant, but *Iupiter* is wiſe. Concluding by this aunſwere, that policy is more of force to ſubdue then valour.

One *Neſtor* is more to be eſteemed thē ten ſuch as *Aiax.*

Strength wanting wit and policie to rule, ouerthroweth it ſelfe. *Horace.*

Publica res ad priuatū cōmodum trahi poteſt, dummodo ſtatus publicus non lædatur. Cic.

Diu apparandū eſt bellū, vt vincas celerius.

Of Courage.

Defi. *Courage is a fiery humour of the ſpirits, kindling the minde with forwardneſſe in attempts, and bearing the body through daungers, and the moſt hardeſt aduentures.*

COurage aud curteſie, are the two principall poynts which adorne a Captaine.

Courage conſiſteth not in hazarding without feare, but in being reſolutely minded in a iuſt

iuſt cauſe. *Plut.*

The talke of a ſouldiour, ought to hang at the poynt of his ſword.

The vvant of courage in Commaunders, breeds neglect and contempt among ſouldiours.

Fatnt-harted cowards, are neuer permitted to put in plea at the barre of loue.

Courage conquers his enemy before the field be fought.

Fortitude is a knowledge inſtructing a man how with commendations to aduenture dangerous & fearefull things, and in taking them in hand, to be nothing terrified. *Socrates.*

Men of haughty courage, ſeeke rather to win a long-laſting fame, then to ſaue a ſhort laſting life.

The courage of a man is ſeene in the reſolution of his death.

Fortitude is the faireſt bloſſom that ſprings from a noble mind.

Fortitude is the meane betweene feare and boldnes.

There is not any thing hard to bee accompliſhed, by him that with courage enterpriſeth it. *Cic.*

Courage maketh that obſcure which vvas not vvoorthily atchiued; and thoſe actions which proceede on aduiſe & experience, are

neuer

neuer changed ere they be ended, neither are they ended but fortunatly.

Courage begun with deliberate conſtancy, and continued without change, doth ſildome faile.

It cannot bee counted couragious or true victory, that bringeth not vvith it ſome clemencie. *Bias.*

To conquer, is naturall, to pitty, heauenly.

It is more courage to dye free, then to liue captiue. *Leoſtenes.*

Bias, holding vvarres with *Iphicrates*, King of Athens, falling into the laps of his enemies, and his ſouldiours fearfully asking him what they ſhould doe? he aunſwered, make report to thoſe that are aliue, that I died with courage, fighting, and I will ſay to the dead, that you ſcape cowardly, flying.

Such as are ſtout in body and cowardes in minde, are diſſemblers with God and man; vvith God, becauſe they may doe good and will not, with man, becauſe they ſeeme to be, and are not.

Courage aduèntureth on danger, conquereth by perſeuerance, and endeth vvith honour.

There is nothing that maketh a man of more fortitude, or ſooner great and mighty, then the tryall of a peruerſe fortune: nor any thing

thing breedeth a more ſtability of faith & patience, then the exerciſe of aduerſities.

Heate is the inſtrument, & anger the whetſtone of fortitude.

Courage contemneth all perrils, deſpiſeth calamities, and conquers death. *Aginip.*

Courage depending on mediocrity, hath audaciouſnes for one, and feare for his other extreame.

As fortitude ſuffereth not the minde to bee directed by any euils, ſo temperance ſuffereth it not to be drawne from honeſty by any allurements.

Courage is an immortal power of the ſoule, conſiſting in direction of the ſpirit, fortified in philoſophy.

Courage is the Champion to iuſtice, & neuer ought to contende but in righteous actions. *Epictetus.*

Thunder terrifieth children, & threatnings feareth fooles, but nothing diſmayeth a man of courage and reſolution.

Courage is a wiſe mans coate, & cowardiſe a fooles cognizaunce.

——*Ignauum eſt redituræ parcere vitæ.*
Quemcumq; magnanimũ, videris, miſerũ neges.

Of

Of Fame.

Def. Fame is but an eccho, and an idle rumour of reports, which running from eare to eare, conueyeth through the worlde the tydings of truth and falshood.

THere is no sweeter friend then Fame, nor worser enemy then report.

It is a part of good fortune to be wel reported of, and to haue a good name. *Plot.*

It is no small pleasure to haue a good name, and yet it is more fraile then any glasse. *Erasmus.*

A good life, is the readiest vvay to a good name.

Desire to be famous, but first be carefull to purchase fame with credite.

There is no kind of mishap more infamous, then for a man to loose his good name, and to be ill reported of amongst all men for his bad dealing.

As the shadow doth follovv the body, so good deeds accompany fame. *Cic.*

The eare leadeth to the inward sences aswel as the eye.

Fame is the speedy Herrald to beare newes.

Fame ryseth vp lyke a bubble, continueth

like

lyke a ſhadovve, and dyes in the boſome of Time.

There is nothing more famous in a Prince, then the loue of his ſubiects, nor any thing more famous in ſubiects then obedience.

Fame is like the turning wheele that neuer ſtayeth, like the burning flame that quickly quencheth, like the ſommer fruite that ſoone withereth.

A good report ſhyneth moſt cleerely in the deepeſt darknes.

If thou deſire to bee vvell ſpoken of, then learne to ſpeake vvell of others, and vvhen thou haſt learned to ſpeake well, then learne lik'evviſe to doe vvell, ſo ſhalt thou be ſure to get a worthy name.

Our good name ought to be more dere vnto vs then our life.

Beauty conquers the hart, gold conquers beauty, but fame ſubdues and goes beyond them both.

To fly from fame or deſteny, is of all things moſt impoſsible.

Keepe the fame vvhich thou haſt honeſtly gotten, for it is a iewell ineſtimable.

Glory is gotten both by ſweating & blood, and fame both by vertue & vildeſt actions.

A rumor rayſed of nothing, ſoone vaniſheth, and the end of it is nothing elſe, but to

make

make the innocencie of him which is ſlaundered, to be the more admired. *Eraſmus.*

Honeſtus rumor alterum eſt patrimonium.

Actum praclaré cum ijs eſt, quorum virtus nec obliuione eorum qui ſunt, nec reticentia poſterorum ſepulta eſſe poterit. Cic.

Of Rage.

Defi. *Rage is a ſhort furie, the inflamation of the blood, and alteration of the hart; it is a deſire of reuenge, or regardles care of friendſhip, an enemy to all reaſon, and as vneaſie to be guided by another, as a furious tyrant.*

RAge or anger, if it be but a ſmall time deferred, the force thereof wil be greatly aſſwaged, but if it be ſuffered to continue, it increaſeth more and more in miſchiefe, vntill by reuenge it be fully ſatisfied.

VVhilſt rage hath run his courſe, forbeare to ſpeake, for many men in their anger vvill giue no eare to reaſon.

Anger is the firſt entrance to vnſeemelie vvrath. *Pythag.*

Anger is a melancholie griefe and vexation of the minde, thirſting after reuenge.

VVrath proceedeth from the feebleneſſe of

courage, and lacke of diſcretion.

VVomen are ſooner angry then men, the ſicke ſooner then the healthy, and olde men ſooner then young men. *Hermes.*

The irefull man is more miſgouerned then he whom lothſome drunkennes detaines.

The raging perturbations of the mind, doe puniſh reaſon, and blinde the ſight of vviſedome. *Anaxag.*

VVhat ragingly and raſhly is begun, dooth challenge ſhame before it be halfe doone.

Griefe neuer leaues a wrathfull man vveaponleſſe.

Anger is ſoone buried in a wiſemans breaſt.

Anger and power meeting together in one man, is more fierce then any thunderbolt.

Flee from the furious in his wrath, & truſt not the faire tongue of thine enemy.

He ouercommeth a ſtoute enemy, that ouercommeth his owne anger. *Chilo.*

VVhat in priuate perſons is termed choller, in great men is called furie and crueltie.

The Pythagorians, by the allegoricall commaundement that they ſhould not leaue the bottom of the potte or cawdron imprinted in aſhes, did teach (according to Plutarchs opinion) that no marke or apparant ſhowe of choller ſhould remaine.

Anger ſpringeth from iniury done vnto vs, but

but hatred often-times is conceiued of no occaſion. *Ariſt.*

VVrath and reuenge, taketh from man the mercy of God, and deſtroyeth and quencheth the grace that God hath giuen him.

Hee beſt keepeth himſelfe from anger, that alwayes dooth remember that God looketh vpon him. *Plato.*

As fire being kindled but with a ſmal ſparke, worketh oft-times great hurt & damage, becauſe the fiercenes thereof was not at the firſt abated, ſo anger beeing harbored in the hart, breaketh forth oft-times into much crueltie.

The angry man meditating vppon miſchiefe, thinketh that hee hath good counſell in hand.

VVrath is a deſire to be reuenged, ſeeking a time or oportunity for the ſame. *Lactan.*

As diſordinate anger is a fault, ſo is ſometimes the want of moderate choller, or rather hatred of vice.

Anger is the ſinewe of the ſoule, for that it ſerueth to increaſe valour, beeing moderate and temperate. *Plato.*

An Ant will be angry, and yet vvee are not able to diſcerne when ſhee is mooued, much leſſe in God, whoſe works are vnſearchable, and paſſe the capacitie of our vnderſtanding.

Anger makes a man to differ from himſelfe.

There is no safe counsaile to bee taken from the mouth of an angry man. *Anax.*

Anger is like vnto a clowde, that maketh euery thing seeme bigger then it is.

Rash iudgement maketh hast to repentance.

Anger is defined after two sorts; either according to her nature, or according to her effect. According to her nature, anger is a heate of blood, & an inflamation of the same, euen to the innermost part of man. According to her effect, anger is a lust or a desire to punish, or to bee in some sort reuenged on him which hath doe vs any vvrong or iniurie.

Anger consisteth in habite and disposition, but wrath in deede and effect.

Like as greene vvoode which is long in kindling, continueth longer hot then the dry, if it haue once taken fire, so cõmonly it falleth out, that the man sildome moued to anger, is more hard to be pacified in his anger, then he that is quickly vexed. *Plato.*

If thou haue not so much power as to refraine thine anger, yet dissemble it, and keep it secret, and so by little and little thou mayst happily forget it.

VVrath and rigour, leadeth shame in a lease. *Isocrates.*

It is a prophane and horrible fooliſhnes, for a man to waxe furious in his anger.

In correction be not angry, for hee that puniſheth in his rage, ſhall neuer keepe that meane which is betweene too much and too little.

Haſtie and froward ſpeeches, beget anger, anger beeing kindled, begetteth wrath, wrath ſeeketh greedily after reuenge, reuenge is neuer ſatisfied but in blood-ſhedding.

As he that loueth quietnes, ſleepeth ſecure, ſo he that delights in ſtrife and anger, paſſeth his dayes in great danger.

It is good for a man to abſtaine from anger, if not for wiſedoms ſake, yet for his owne bodily healths ſake.

He that is much ſubiect to wrath, and hunteth after reuenge, quencheth the grace that God hath giuen him, and commits through rage and furie, more horrible offences then can afterward be reformed.

Quæ libet iratis ipſe dat arma dolor.
Ira feras mentes obſidet, eruditas, præter labitur.

Of Cruelty.

Defi. *Cruelty is commonly taken for euery extreame wrong, it is the rigorous effect of an euill*

uill disposed will, and the fruit which is reapt from iniustice.

CRuelty hath his curses from aboue, but curtesie is graced vvith the title of commendation.

VVhere lenity cannot reclaime, there seuerity must correct.

It is as great crueltie to spare all, as to spare none.

Tyrants vse tryall by Armes, but the iust referre their causes to the arbitriment of the lawes.

To pardon many for the offence of one, is an office of Christianitie, but to punish many for the fault of one, appertaineth properlie to Tyrants.

An intemperate sick-man, maketh a cruell Phisition. *Socr.*

Hee that accustoms himselfe with sorrowe, acquainteth himselfe with cruelty. *Plato.*

It is amongst euils, the greatest euill, and in Tyrants the greatest tyrannie, that they of themselues vvill not liue according to reason and iustice, but that also they vvill not consent, that malefactors should receiue punishment.

It is more profit for a Prince that is a Tyrant, that his Common-wealth be rich, and his

his Pallace poore, then the Common-wealth to be poore, and his owne pallace rich.

Hee neuer ſerueth gratefully, vvho by violence is ſubiect to another.

The vvoman that holdeth in her eye moſt cruelty, hath often in her hart moſt diſhoneſtie.

The Captaine that is bloody minded & full of reuenge, is either ſlaine by his enemies, or ſold by his ſouldiours.

Cauſeleſſe cruelty, neuer ſcapes long vvithout reuenge.

VVith the irefull we muſt not be importunate to craue pardon, but to deſire that vengeance may be deferred.

The Numantines beſieged by the Romans, and brought to great miſery, made a vovve, no day to eate meate, vnleſſe firſt they had made theyr firſt diſh of a Romans fleſhe, nor drinke any drinke, vnleſſe their firſt draught were Romaines blood.

Tiranny, amongſt many other euils, is moſt wretched in thys, that his friendes dare not counſaile him.

Hee that ſhewes himſelfe cruell towards his ſeruaunts, dooth manifeſtly declare, that his vvill is good to puniſh others alſo, but hee wanteth authoritie.

Priuate crueltie dooth much hurt, but a

Prin-

Princes anger is an open war.

Victory ſhoulde not thirſt after blood, nor the gaine of conqueſt induce a man to cruelty. *Sophoc.*

A cruell Prince ouer a rebellious Nation, is a great vertue vvarring vvith a vvorlde of wickednes.

Nulla nobis cum tyrannis eſt ſocietas, ſed ſumma potius diſtractio, neque eſt contra naturam ſpoliare eum, quem honeſtum eſt necare.

Of Feare.

Defi. *Feare is two folde, good, and euill. Good feare is that which is grounded vpon a good diſcourſe of reaſon and iudgement, ſtanding in awe of blame, reproch, and diſhonour, more then death or griefe. Euill feare is deſtitute of reaſon, it is that which wee call cowardlineſſe and puſillanimitie, alwayes attended on with two perturbations of the Soule,* Feare, *and* Sadnes; *It is alſo the defect of the vertue of Fortitude.*

THE feare and reuerence of one God, is more worth then the ſtrength of all men.

No man can be iuſt without he feare & reuerence the Lord.

Feare dependeth vpon loue, and vvithout loue

loue it is ſoone had in contempt.

If thou be ignorant what ſin is, or knoweſt not vertue, by the feare & loue of God, thou maiſt quickly vnderſtand them both. *Socra.*

Hee that feareth God trulie, ſerueth him faithfully, loueth him intirely, prayeth vnto him deuoutly, & diſtributeth vnto the pore liberally.

VVicked men vvanting the feare of God, are haunted of euill, to their own ouerthrow and deſtruction. *Boetius.*

It is the property of a ſeruaunt, to feare his Maiſter with hatred, but a ſonne feareth hys Father for loue. *Amb.*

Neyther ſtrength nor bigneſſe are of anie value in a fearefull body.

They that deſire to bee feared, needes muſt they dread them of whom they be feared.

VVhom many feare, they doe hate, and euery man whom he hateth he deſireth to ſee him perriſh.

Feare is the companion of a guilty conſcience.

A Maiſter that feareth his ſeruant, is more ſeruile then the ſeruaunt himſelfe.

It is a deadly feare to liue in continuall danger of death.

It is meere folly for a man to feare that which he cannot ſhunne.

Princes anger is an open war.

Victory ſhoulde not thirſt after blood, nor the gaine of conqueſt induce a man to cruelty. *Sophoc.*

A cruell Prince ouer a rebellious Nation, is a great vertue vvarring vvith a vvorlde of wickednes.

Nulla nobis cum tyrannis eſt ſocietas, ſed ſumma potius diſtractio, neque eſt contra naturam ſpoliare eum, quem honeſtum eſt necare.

Of Feare.

Defi. *Feare is two folde, good, and euill. Good feare is that which is grounded vpon a good diſcourſe of reaſon and iudgement, ſtanding in awe of blame, reproch, and diſhonour, more then death or griefe. Euill feare is deſtitute of reaſon, it is that which wee call cowardlineſſe and puſillanimitie, alwayes attended on with two perturbations of the Soule,* Feare, *and* Sadnes; *It is alſo the defect of the vertue of Fortitude.*

THE feare and reuerence of one God, is more worth then the ſtrength of all men.

No man can be iuſt without he feare & reuerence the Lord.

Feare dependeth vpon loue, and vvithout loue

loue it is ſoone had in contempt.

If thou be ignorant what ſin is, or knoweſt not vertue, by the feare & loue of God, thou maiſt quickly vnderſtand them both. *Socra.*

Hee that feareth God trulie, ſerueth him faithfully, loueth him intirely, prayeth vnto him deuoutly, & diſtributeth vnto the pore liberally.

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It is a naturall thing in al men, to leaue their liues vvith ſorrow, and to take theyr deathes with feare.

It is better to ſuffer that which wee feare, then by feare to liue in cõtinuall martirdom.

To demaund how many, and not where the enemies be, is a ſigne of cowardly feare.

Feare followeth hope, wherefore if thou wilt not feare, hope not. *Aeſculapius.*

It many times happens, that the parties not willing to ioyne in loue, doe conſent & agree together in feare.

It is farre better to feare thy choyce, then to rue thy vnhappy chaunce.

Hee that feareth euery tempeſt, is not fit to be a trauailer.

The ſworde diſpatcheth quickly, but feare tormenteth continually.

Feare ſtandeth at the gates of the eares, and putteth backe all perſwaſions. *Plato.*

The more a man feares, the ſooner he ſhall be hurt.

Too much feare, opens the doore to deſperation.

He that through his cruelty is much feared of other men, vvalketh in ſmall aſſurance of his owne life.

The feare of death to a wicked perſon, is of greater force to trouble him, then the ſtroke

it ſelfe.

A feareful man, neuer thinks ſo well of any mans opinion as hee dooth of his owne conceite; and yet he will be ready to aske counſell vpon euery trifling cauſe.

It is a lamentable thing to be old with feare, when a man is but young in yeeres.

It becómeth not a Commaunder in Armes to be a man of a fearefull diſpoſition. *Olaus.*

Hee is woorthy to be counted a valiant and couragious minded man, in whom the feare of an honeſt death can ſtrike no ſigne of terrour.

The lawe of feare, was melted in the molde of loue, by Chriſt. *Aug.*

It is the property of a wiſe man, with a quiet minde patiently to beare all thinges, neuer dreading more then he need in aduerſity, nor fearing thinges not to be feared, in time of proſperitie; but thoſe things which he hath, he honeſtly enioyeth, and thoſe things which he poſſeſſeth not, he doth not greatly couet.

It becommeth a vviſe-man to bee heedfull, but not to be feareful; for baſe feare bringeth double danger. *Vigetius.*

It is requiſite for all men to knowe God, and to liue in his feare. But ſuch as worſhyp God for feare leaſt any harme ſhoulde happen vnto them, are like them that hate Tyrants

rants in theyr harts, and yet ſtudy to pleaſe them, becauſe they would in quiet keep that they poſſeſſe.

—— Multos in ſumma pericula miſit
Venturi timor ipſe mali: fortiſsimus ille eſt
Qui prõptus metuenda pati ſi cõminus inſtent,
Et differre poteſt ——
—— Nos anximus omnia cogit
Quæ poſſunt fieri facta putare timor.

Of Famine.

Defi. *Famine is a vehement hungry deſire of eating, as thirſt is of drinking, which (as Galen ſayth in the third booke of naturall Faculties) ſtifleth and choaketh the ſtomacke with euill and noyſome humors; and diſſolueth & deſtroyeth the ſtrength thereof: it begetteth lothſomnes, & filleth all the body full of outragious and filthy diſeaſes.*

BArraine Scithia is Famines Country, and the place of her aboade, the ſterill & fruitleſſe top of Mount Caucaſus.

Famine and dearth doe thus differ; dearth is that, vvhen all thoſe thinges that belong to the life of man, for example, meate, drinke, apparrell, lodging, & other thinges, are rated at a high price.

Famine

Famine is, when all theſe neceſſaries before named, are not to bee got for money, though there be ſtore of money.

God is the efficient cauſe of famine, and ſinnes the impulſiue or forcing cauſes, which the holy Scripture ſetteth downe to be theſe, Atheiſme, Idolatry, cõtempt of Gods word, priuate gaine, periury and oppreſsion, couetouſnes, cruelty, pride, drunkennes, and ſurfetting, and neglect of tyth-paying.

Famine and the peſtilence are ſuch fellow-like companions, that the Grecians diſtinguiſh them but by one letter, calling the peſtilence *Loimos*, and the famine *Limos*.

After famine, commeth the peſtilence.

In the tyme of famine, mice, dogs, horſes, aſſes, chaffe, pels, hides, ſawduſt, haue beene vſed for good ſuſtenance, and at the laſt mans fleſh; yea, that vvhich is not to bee ſpoken without trembling, the mothers haue beene conſtrained (through hunger) to eate theyr owne children. *Ioſephus.*

VVhen as Hanniball beſieged Caſsilinum, a Citty in Italy, in the Citty, by reaſon of extreame ſcarſitie, a Mouſe was ſolde for tvvo hundred peeces of money, and yet hee that ſolde it dyed for hunger, and the buier lyued. *Plinie.*

Fate forbiddeth famine to abide wher plen-

tie

tie dwelleth.

Famine is like to the eating and deuouring Vlcer, called *Estiomenus*, called of Courtiers (who commonly more then others are subiect thereunto) the VVoolfe, which vlcerateth the skinne, & eateth the flesh to the very bones.

Famine is more intollerable then the pestilence, or the sword; therefore, vvhen God gaue Dauid his choice of these three euils, he chose the pestilence, as the easiest to bee endured.

Darius, when in flight hee had drunke puddle water, polluted with dead carkasses, hee said; that hee neuer dranke any thing more pleasant; the reason was, because he alvvaies before, vsed to drinke ere hee was a thyrst. *Curtius.*

Artaxerxes, when as in a certaine flight hee had nothing to feede on but dry figges and browne bread, good God, quoth hee, vvhat pleasant foode haue I neuer tasted on vntill now?

Cibi condimentum est fames: potionis sitis.

——Neq; enim ceremque famemque
fata coire sinunt. Ouid.

Of Ruine.

Defi. *Ruine is the ouerthrow or vtter ſubuertion of all manner of eſtates: making glorious things inglorious, and bringing well ordered ſhapes into a chaos or old deformity.*

WHen Law-breakers are reſtored, and iudgement cancelled, then euery one knoweth that his ruine is at hand, without any hope of ſafety.

Souldiours get fame by ruine, honour by skars, and praiſe by clemency.

Ouer the greateſt beautie, hangs the greateſt ruine.

One vnlawfull pleaſure, begetteth a thouſand lawfull deſtructions.

A little vvater cannot quench a great fire, nor a little hope eaſe a great miſery.

The beſt deſerts, are commonly ruin'd by worſt neglects and ill rewardings.

Hee that hath not taſted misfortune, hath taſted no fortune.

He that ſees another mans ruine, muſt feare his owne miſery.

Hee that hath but one eye, muſt feare to looſe it, & he that hath but one vertue, muſt die ere he ruine it.

VVhen the hart is inuironed with oppreſsi-

on,

on, then the eares are ſhut vp from hearing of good counſaile.

The ruines of time, are the monuments of mortality.

Diſeaſe is the priſon of the body, but ruine the priſon of the ſpirit.

Ruine is the friend to ſolitarines, foe to cõpany, and heyre to deſperation.

The greateſt ruine of the body, is nothing to the leaſt ruine of the ſoule.

Ruind harts, liue with teares in their eyes, and die with mirth in theyr lookes.

Security puts away ruine, and feare hinders gladneſſe.

Hee that will bee reputed valiant, muſt let neyther chaunce nor griefe diſmay him.

The ſtudy of vviſedome, is the readieſt ruine of griefe and vexation.

Many friends aſſwage many misfortunes.

The length of tyme repayres the ruines of fortune.

Counſaile in trouble, giues ſmall comfort, when help is paſt remedy.

It is good for a man in the midſt of proſperity to feare a ruine, and in the midſt of aduerſity to hope for better ſucceedings.

Of all creatures, man is the moſt apt to fal, becauſe beeing weakeſt, hee vndertakes the greateſt actions.

Prosperity is more hurtfull then aduersity, in that the one may be more easily borne thē the other forgotten.

Omnia sunt hominum tenui pendentia filo
Et subito casu, quæ valuere ruunt.
Suis et ipsa Roma viribus ruit. Horatius.

Of Fortune.

Defi. *Fortune is nothing else but a fayned deuice of mans spirit, and a meere imagination without truth.*

EXterior actions are tyed to the vvings of Fortune. *Plato.*

No man is so perfectly grounded in any degree of estate, but that he may be made subiect to chaunce and alteration of life.

To a man vvhom fortune doth not fauour, diligence can little auaile. *Mar. Aur.*

Fortune hath no povver ouer discretion. *Solon.*

He that turnes his wit after Fortune, may repent his will at his iourneyes end.

To him that is fortunate, euery Land is his Countrey.

Fortune guideth men in the rough Sea, but wisedome ruleth them in a strange Land.

There can be no greater check to the pride

of Fortune, then with a reſolute courage to paſſe ouer her croſſes without care. S.T.M.

Fortune flyes, and if ſhe touch pouerty, it is with her heele; rather diſdaining their wants with a frowne, then enuying theyr vvealth with diſparagement.

Fortune is ſo variable, that ſhe neuer ſtaieth her vvheele, or euer ceaſeth to be turning of the ſame. *Socrat.*

VVhen in the ſucceſſe of worldly affaires, fortune is contrary, then litle profiteth either force or policy.

Fortune ſheweth her greatnes, when ſuch as be of ſmall value, are aduanced to the poſſeſſion of mighty things.

The gifts of Fortune are tranſitory, tyed to no time, but the gifts of Nature are permanent, and endure alwaies.

Smally aduantageth it, that the mind be generous, & the body war-like, if he that taketh Armes be vnfortunate; for that one houre of happy fortune, is more woorth then all the policies of warre.

Euery man is the worke-man of his ovvne fortune, and faſhioneth her according to his manners. *Socrat.*

Fortune is the onely rebellious handmayde againſt vertue. *Plut.*

Fortune did neuer ſhew herſelfe noble, but

vnto

vnto a mind that was generous & noble.

Fortune is constant in nothing but vnconstancy. *Aurel.*

Fortune is like *Ianus*, double faced, as vvell full of smiles to comfort, as of frownes to discourage.

Fortune euer fauours them that are most valiant, and things the more hard, the more haughty. *Cic.*

The changes of fortune, and end of life, are alwayes vncertaine, *Pacuuius.*

Fortune delighteth not so much to keepe vnder the vanquished, as to bridle and check the victors.

Fortune in no worldly things is more vncertaine then in warre. *Olaus.*

A valiant man neuer looseth his reputation because fortune faileth him, but because courage dieth in him.

No man is vnhappy, but hee that esteemes himselfe vnhappy, by the bace reputation of his courage.

There can be no man more vnhappy, then hee to vvhom aduersitie neuer happened. *Stobeus.*

In great perrils, it is better that men submit themselues vnto reason, then recommend themselues to Fortune.

To bee humble in the height of fortune,

ſtayes the deceit of her wheele in turning.

By the exceſsiue gaine of welthy men, Fortune was firſt made a Goddeſſe.

Thou ſhalt ſooner finde good fortune then keepe it.

Fortune is vnconſtant, and will quickly require againe what ſhee hath before beſtowed vpon thee. *Thales.*

Fortune is not fully pacified when ſhe hath once reuenged.

Fortune is as brittle as the glaſſe, & vvhen ſhe ſhineth, then is ſhe broken in peeces.

That is not thine owne which Fortune hath giuen thee. *Socrates.*

Thou prouokeſt Fortune to anger, vvhen thou ſayeſt thou art happy. *Aur.*

Fortune is to great men deceitfull, to good men vnſtable, and to all that is high, vnſure.

A happy man, ſhall haue more Coſens and kinsfolke, then euer he had friends, eyther by his father or his mothers ſide. *Thales.*

VVhen Fortune commeth ſuddainly, with ſome preſent delight & pleaſure, it is a token that by her flattering vs, ſhe hath made ready her ſnares to catch vs. *Aur.*

As the fortune of this world ſhall make thee reioyce ouer thine enemies, euen ſo it may make thine enemies reioyce ouer thee.

Through idlenes, negligence, and too much truſt

truſt in fortune, not onely men, but Cities and kingdoms, haue been vtterly loſt and deſtroyed.

Fortune is exceeding ſlippery, and cannot be held of any man againſt her owne will.

Fortune is neuer more deceitful, then when ſhe ſeemeth moſt to fauour. *Plot.*

Fortuna multis dat nimis, ſatis nulli.

Nulla tam bona eſt fortuna de qua non poſsis quæri.

Of Riches.

Defi. *Riches, of the Phyloſophers & Poets are called the goods of Fortune, vnder which are comprehended plate, money, iewels, Lands, & poſſeſsions in aboundance; they are according to their vſe, good or bad, good if they be well vſed, bad if they be abuſed.*

RIches are good, when the party that poſſeſſeth them can tell how to vſe them.

Riches rightly vſed, breed delight, pleaſure, profit, and prayſe; but to him that abuſeth them, they procure enuy, hatred, diſhonor, and contempt, *Plautus.*

As the greater wee ſee our ſhadow the neerer we draw towards night; ſo muſt we feare, leaſt the more that wee our ſelues abound in

wealth, the further of truth and the light e-ſtrange themſelues from vs.

A wicked man, is either wicked of himſelfe, or heyre to a wicked man. *Ierom.*

As pouerty is not meritorious if it bee not borne with patience, no more are riches hurt-full, vnleſſe they be abuſed.

It commonly happeneth, that thoſe men which enioy moſt vvealth, are moſt vexed with the greedy deſire of getting more, and mightily moleſted vvith feare, leaſt they ſhould looſe vvhat they haue already gotten. *Aug.*

The greateſt riches in the vvorld to a good man, is his ſoule & reaſon, by which he loueth righteouſnes, and hateth iniquity.

There is no man more willing to become ſurety for another, then he that is in want.

He hath riches ſufficient, that needeth neyther to flatter nor borrow. *Solon.*

Rich men without wiſdom and learning, are called ſheepe with golden fleeces.

The more that a miſerable man increaſeth in riches, the more he diminiſheth in friends, and augmenteth the number of his enemies. *Anaxag.*

The riches & aboundance of wealth in this world, are priuy theeues, that greatly hindereth many men from the ſtudy of vertue, and

all

all godly exercise.

Rich men haue need of many lessons to instruct them to doe well. *Philippus.*

Rich men, through excesse idlenes, and delicious pleasures, are more grosse in conceite then poorer persons.

Those riches are to be despised, vvhich are lost with too much liberality, and rust vvith niggardly sparing. *Hermes.*

VVhere riches are honored good men are little regarded.

It worketh great impatience in a rich man, to be suddainly decayed, and falne into pouerty. *Hermes.*

He hath most, that coueteth least. *Solon.*

Great substance and possessions, maketh vertue suspected; because they be ministers of pleasant affections, and nurses of vvanton appetites.

Great aboundance of riches, cannot of any man be both gathered and kept without sin. *Erasmus.*

There be three causes that chiefely mooue mens minds to desire vvorldly vvealth: the one is the loue of riches, ease, mirth, and pleasure. Another, the desire of worship, honour, and glory. The third is, the doubtfulnes and mistrust of wicked and faithlesse men, which are too much carefull for theyr owne lyuing

heere

heere in this world, & thinke all they can get, too little to ſuffice them. *Solon.*

Suffiſance is the ſure hold vvhich keepeth wiſe men from euill works. *Polion.*

Vpon a couetous minded man riches are ill beſtowed; for he is neyther the warmer clothed, the better fed, nor any thing in ſhew the more wealthy for them.

Money neuer ſatisfieth the greedy minded man, but maketh him more hungry, after hee hath gotten a little gaine.

If thou know how to vſe money, it vvill become thy Hand-mayde, if not, it will become thy maiſter. *Diog.*

Small expences often vſed, conſume great ſubſtance in ſhort ſpace.

No man is rich by his birth, for all men are borne naked.

He that delights onely in his riches, delights in a dangerous pleaſure.

Men ſhoulde lyue exceeding quiet, if theſe two words (Mine and Thine) vvere taken away. *Anaxag.*

It is better to haue a man vvithout money, then money without a man. *Themiſt.*

Plato vvould haue both plenty and pouerty to be baniſhed his common-wealth; the one becauſe it cauſed pleaſure, idlenes, & ambition, the other, becauſe it maketh abiects, ſedi-

tions,

tions, and men giuen to all filthy lucre.

Siluer commaunds peſants, and golde controules Princes. *Crates.*

Money is the ſinnewes of vvarre, and keyes to vnlock hidden ſecrets.

Plenty begetteth vvant, for hee that hath much, needs much.

O thou vnſaciable hunger of gold & ſiluer, what is it not that thou doſt compel the ſouls of men to buy and to ſell. *Tully.*

It is againſt nature, that we ſhould increaſe our owne riches & ſubſtance with the ſpoyle of other mens wealth.

He that hoordeth vp money, taketh paines for other men.

It is a rare miracle for mony to want a maiſter. *Bias.*

As the touchſtone tryeth gold, ſo gold tryeth the minds of men.

There is no vice more foule then the greedy deſire after gaine, eſpetially in magiſtrats, and other Rulers in authority.

He is rich that liues content with his eſtate.

Multa loquor : quid vis nummis preſentibus opta.

Et veniet, clauſum poſsidet arca Iouem.

Difficile eſt virtutes eum reuereri, qui ſemper ſecunda fortuna ſit vſus. Cic.

Of

Of Change.

Defi. *Change is generally any alteration, eyther of times, ſtates, ſtudies, opinions, or any other faculty whatſoeuer.*

THe whole world is nothing but a ſhoppe of change, for riches vvee exchange pouertie, for health ſickneſſe, for pleaſure, ſorrow, for honours, contempt; briefely, it is nothing els but change, vvhatſoeuer chaunceth vnto vs.

There is no change more certaine, then the change of life to death. *Crates.*

There is no better change, then for a man that hath beene lewde, to become honeſt, and for a woman that hath beene as laſciuious as *Lais*, to waxe as repentant as *Maudlein.*

The vnſtayed and wandring minded man is neuer wiſe.

VVho changeth peace for war, hath all miſeries layde open to his eyes, his goods ſpoyled, his children ſlaine, his vvife rauiſhed, his cattell driuen away; briefely, himſelfe made moſt miſerable to behold his vnhappines.

Our ſteppe-dame Fortune, is the Nurſe of alteration. *Horace.*

Change doth euert the good, and erect the bad,

badde, preferre the faythleſſe, and confound deſert.

Change ſildome brings better chaunce, but very often worſe.

The day by 'courſe changeth to night, the night likewiſe changeth to day; the ſommer to vvinter, youth to age, and proſperity to aduerſity.

Nothing is lighter then the change of time, nor any thing more certaine.

Nature by change produceth her increaſe.

Hee makes a happy change, that buryes a wanton, and marries with a wiſe woman.

He that by the chaunce of Fortune mounteth higher then he ſhould, muſt arme hymſelfe with patience, to diſcend lower then hee would.

Change in all matters exept they bee miſchieuous, is moſt dangerous. *Xenophon.*

Change of honour is enuies marke.

He is no where, that is euery where.

The plant neuer proſpereth, which is often remoued. *Seneca.*

Change and inconſtancie, ſpring from the lightnes of the mind. *Greg.*

VVhat vvas done, is done againe, all things doe change, yet vnder the cope of heauen there is no new thing. *Syrach.*

Euery thing holdes the name of the place whence

whence it cõmeth, yet all things feele change howſoeuer it commeth.

As there is nothing more certaine then the change of life, ſo there is nothing more vncertaine then the time when it will change.

Good things quickly paſſe away, and worſe ſucceede. *Seneca.*

The pureſt thing that is, may be changed betwixt euening and morning.

VVhat by deſtenie is decreed, man cannot change or preuent.

The change of opinions, breeds the change of ſtates, & continuall alterations ſet forward ſubuerſions.

Cum fortuna manet, vultum ſeruatis amici:
Cum cecidit, turpi vertitis ora fuga.

Clariſsimæ olim vrbes nunc nihil ſunt; quæ nunc maximè ſuperbiunt, eandẽ aliquando fortunam experientur. Demoſt.

Of Pouerty.

Defi. *Pouerty is a tribulation, or want of ſuch neceſſary things as belong to our liues and eſtates: through which we are brought to miſhap and miſery.*

AS Kings haue honour to countenaunce their actions, ſo poore men haue honeſty

to

to direct their lyues.

Pouerty is as glad to creepe to credite, as dignity; & the humble thoughts that smoak from a poore mans cottage, are oft as sweet a sacrifice to the Gods, as the perfumes in the pallace of a Prince.

VVant of wealth, is not a deprauation of vertue, but a release of care and trouble.

There is no greater pouertie vnto a man, then to want wisdom, wherby he shold know how to gouerne himselfe. *Plato.*

Ther is no fault in pouerty, but their minds that so think it, are faulty. *Socrat.*

Pouerty is a branch of temperance, & penury a cõpendious obseruation of the lawes. *Stobæus.*

If thou wilt liue after nature, thou shalt neuer be poore, if after thine own opinion, thou shalt neuer be rich.

The father that dieth, and leaueth his sonne poore and wise, leaueth him too much, but he that dyeth, and leaueth his sonne rich & fooliſh, leaueth him nothing.

Pouerty is the mother of health.

Pouerty is the Mistris of philosophy.

The miserable lack of the poore man, and the superfluous substance of the rich man, moueth much discord among the people.

A noble mind refuseth no danger, if once he perceiue

perceiue himselfe assaulted with pouerty.

Pouerty causeth good mens children to be vertuous, so that they attaine to that by vertue, which others come vnto by riches.

Riches are painefull to fooles, and pouerty pleasant to the wise.

Hee neuer accounteth of prosperity, that hath not before been pinched with pouerty.

He is not poore that hath little, but he that desireth much. *Bias.*

To liue poorely & honestly, is better then to liue richly and wickedly.

Pouerty is the Father of innumerable infirmities.

Aduersity is the tryall of the minde, & mishap the ballance of the thought.

Pouerty is the mother of ruine.

Necessity is a sore pennance, & extreamity is as hard to beare as death.

Need teacheth things vnlawfull. *Seneca.*

Such as haue diseases, and refuse remedie, are worthy to endure the payne, & they that are ouer the shooes in want, are woorthy the staffe & the wallet, if they will not any wayes reach at wealth.

Pouerty, want, extreamity, & misfortune, are all easie to be borne, if they be tempered with content. *Thales.*

To vvrite to our better, is of necessity, to

write

write to our equall, is of will, to write to our inferior, is of pure vertue.

The rich doth reuenge himselfe with arms, the poore with teares. *Gueuara.*

It is some comfort in misery, to knovv the worst of our mishaps. *S.P.S.*

In aduersity, rich men should giue remedy, and vvise men minister comfort by good counsaile.

It is a thing very common vnto a man afflicted, to seeke the company of another in the like trouble.

There is no man in so wretched a condition, but he hopeth to grow better, neither is there any man so set aloft, but he may doubt a suddaine fall. *Isocrat.*

He ought not to be dismayed, that from a high estate is descended to a low degree, neyther ought he to glory or grow proude, that from a base estate is aduaunced to promotion.

As riches is the mother of pleasure and delight, so pouerty is the nurse of sorrovv and calamity.

VVant is the enemy to desire.

In all estates, a meane must be obserued; to liue vvarily increaseth treasure, but to lyue wastfully, causeth pouerty. *Protogenes.*

Pouerty is no hinderance to wisedome.

Poore

Poore men are like little ſhrubbes, that by their baſenes eſcape many blaſts, vvhen high and tall Cedars are ſhaken.

VVhere poore men intreate & cannot obtaine, there rich men commaund, and vvill be obeyed. *Seuer.*

Miſhap is the true touch-ſtone of friendſhip, and aduerſity the triall of friends. *Ariſt.*

As the diſtreſſed eſtate of pouerty is intollerable for want, ſo the preſumption of an inſolent perſon, is not to be ſuffered for pride.

Happy is that miſhap, wherby we paſſe into greater perfection.

Pouerty that contenteth, is great riches.

Care not for pouerty, ſith no man lyueth ſo baſely as he was borne. *Saluſt.*

It is giuen onely to a vviſe man to bee content in pouerty.

Suffer that with patience which thou canſt not auoyde, & be not diſpleaſed at thy poore eſtate. *Seneca.*

The beggars crutch, ſerueth him both to leane vpon, and to fight withall.

Patiently ſhould that bee borne, vvhich no ſtrength can ouer-come, nor counſell auoid; whether it be pouerty to pinch the body, or aduerſity to croſſe the minde.

Pouerty poſſeſſed in ſafety, is better then great riches enioyed with much feare.

VVhen

VVhen a man is plagued with pouerty and ſicknes, both ioyned together, vvithout any ſuccour or eaſement, thē riſeth in him an intollerable griefe, a fire not able to be quenched, a ſorrow without remedy, & a tempeſt full of wracks.

Pouerty is a vertue of it ſelfe. *Diog.*

Hee liueth in moſt wretched eſtate of beggery, that is not indued vvith any good quality.

Si ad naturam viuas nunquam eris pauper ; ſi ad opinionem nunquam eris diues : exiguum natura deſiderat, opinio immenſum. Seneca.

——O vitæ tuta facultas
Pauperis, anguſtiq́ lares, ô munera nondum
Intellecta Deum.——

Of Baniſhment.

Defi. *Baniſhment is a putting away, or driuing out of any man, eyther from the place where he ought and ſhould inhabite, or from thence where he tooke delight, & deſired to dwell.*

FOr ſinne was man thruſt into the vvorld, therfore his life in it is baniſhment.

No baniſhment is ſvveete, but the baniſhment of a righteous ſoule from the priſon of a world wearied body. *Stobæus.*

Baniſhment is there where is no place for vertue. *Cicero.*

The baniſhed man without a houſe to dwel in, is like a dead body without a graue to reſt in.

It is better for a man to bee baniſhed his country with wiſe men, then to liue there ſtil amongſt fooles.

He that denyeth himſelfe to his Country, is in baniſhment already.

VVhereſoeuer a man liues well, there is his Country. *Cicero.*

A chaſt eye, excileth licentious lookes.

Good fortune attends not euery great eſtate, nor euill chance euery exiled perſon.

To ſtuffe thy coffers with coyne, is to commit thine honour to exile. *Mar. Aur.*

True happines is neuer had till after death, nor exile welcome, but in death.

There was neuer foule loue, nor faire pryſon, welcome death, nor deſired baniſhment.

It is a needleſſe queſtion, to aske a ſick man, if he be vvilling to haue his health, or an exile if he would be called from baniſhment.

There is nothing better then a contented minde, nor any thing worſe then the name of a fugitiue.

Death & baniſhment, come ſoone enough, if ſlow enough.

There

There is more ſorrovve in looſing a mans owne Country, then in conquering a worlde of other Nations. *Themiſt.*

The ayre is neuer without ſome winde or ſome clowde, nor a baniſhed man vvithout ſome other ill hap beſides his exilement.

Sweet is reſt after long pilgrimage, & great is the comfort that a baniſhed man takes at tydings of his repealement.

It is the nature of man to loue thoſe things deereſt, which are baniſht fartheſt from hym.

Hee that in the morning is proude of hys poſſeſsions, may happen ere night to bee baniſhed from his pleaſures. *Bias.*

Beauty and youth once baniſhed, are neuer repealed.

The comfort of fugitiues, is that there bee many fugitiues.

Care followeth a fugitiue perſon, euen as a ſhadow followes the body.

Exilium terribile eſt ijs, quibus quaſi conſcriptus eſt habitandi locus, non ijs qui omnem orbem terrarum vnam vrbem eſſe dicunt. Cic.

Priuari patria magnum malum eſt, ſed maius re quam ſermone.

Of Abſence & preſence.

Defi. *Abſence is the departing or loſſe of a friend, or any other obiect wherein wee take delight; and preſence is the continuall company of the partie with whom wee deſire to be moſt conuerſant.*

ABſence in loue, makes true loue more firme and conſtant. *Niphus.*

VVe neuer know howe profitable the preſence of a friende is, vntill wee haue felt the the want of his abſence for a time.

The abſence of friendes, is the preſence of griefes. *Bias.*

As contraries are knowne by contraries, ſo the delight of preſence, is knowne by the hel of abſence.

Man ſeparate from mony, is like a ſoule ſeperated from a body.

The griefe of vnwiſhed abſence, is vvorſe then the wound of a ſtubborne launce.

A teadious preſence, decayes loue, & a long abſence forgets true familiaritie.

Trauaile not to gaine abſence, for ſociety is the ſtrength to happines.

Abſence puts off happines, and tyme alters reſolutions.

VVhen

VVhen thought abſents it ſelfe from truth, the ſoule preſents herſelfe to ſinne. *Demoſt.*

The euills got by abſence, vviſedome recureth.

Take heede of ſpeaking ill of the abſent.

The ſolitary man is either a God or a beaſt.

Life and faith once abſented, neuer returne.

The faireſt preſence is but a dunghill, couered ouer with white and purple.

VVhilſt the preſence of power by pleaſures gets acquaintance, vertue is vnknowne, and liues in abſence.

Infamie is neuer abſent from arrogancie. *Diog.*

Men gaine their deſires by trauaile, ſuſtaine them by thought, and are abſent from them by anoyance. *Ariſtip.*

The preſence of one day, blameth the abſence of another, but the laſt ſhall giue iudgement of all that is paſt.

The abſence of puniſhment, is no pardon for tranſgreſsions.

Non vna eademque moleſtia eſt rerum præſentium et abſentium. Eurip.

Diſtantia loci non ſeperat amicitiam ſed operationem.

Of Acts.

Defi. *Acts are the monumentall deedes of our liues, and our actions are the Ensignes, by which are knowne the perfectnes of our good or euill lyuing.*

ALl the praise of inward vertue, consisteth in outward action. *Cicero.*

An action vvithout reason, & a reason without an action, are both alike imperfect.

Action is the ready entrance into contemplation.

A silent deede, is better then an vnprofitable word. *Crates.*

Neyther can good words colour a bad action, nor badde wordes depraue from a good action.

Shape beautifies an image, & good actions commends a man.

Actions are by so much more manifest then words, by how much the eyes are surer vvitnesses then the eares.

It is an argument of too much weakenesse, to remember what should haue been done.

Action is the life of contemplation, and the tongue of conceit.

In action a man doth not onely benefit himselfe,

ſelfe, but profit others. S.P.S.

God woulde neuer haue deliuered a ſoule into the body, which hath armes & legs, (only inſtruments of action) but becauſe it vvas intended the mind ſhould imploy them.

There muſt not only be in man a minde of charitie, but alſo diſtributing hands. *Amb.*

Action is the matter of vertue and honor.

By the actions of a good man, vve adiudge alwaies the excellencies of his life.

An imperfect man, by one perfect good action, gaines a liberall name of goodnes.

Speech is one of the greateſt actions, which makes manifeſt the prudent vertues of the ſoule.

All newe actions ſeeme faire, though they be like a painted woman.

To keepe a friend certaine, is a harder matter then to get a friend. *Ouid.*

Doe what thou wouldeſt haue done vnto thee, for indifferencie is iniuſtice. *Chilo.*

Preſumptious boldnes is a baſe action in the eyes of thy betters.

So loue as thou maiſt hate, ſo hate as thou maiſt loue, and both without challenge.

Fire which is hid, acts greater violence thē that which breakes forth in flames.

The end of euery thing is the tryall of the action.

Com

Conſcientia bene actæ vitæ, multorumque benefactorum recordatio iucundiſsima eſt.

Exercitationes virtutum in omni ætate mirificos afferunt fructus.

Of Prayſe.

Defi. *Prayſe is an exhalting, or lyfting vp to honour, eyther the good parts we behold in others, or thoſe excellencies with which our eyes (tickled by delight) are inamoured.*

THere be many that in words are ready to praiſe that which is good, & fewe that in works are willing to follow the ſame. *Ploti.*

It is better to be prayſed for true ſpeaking, then to be honoured for flattering and lying.

For a man to praiſe too much his own wrytings, is nothing els but to giue men occaſion to ſpeake euill, both of him and his works.

As it is ſeemely for a Phyloſopher, and a wealthy man, to prayſe the profits of peace; euen ſo in his mouth it is vncomly to prate of the perrils of warre.

It is no leſſe prayſe-worthy to deſerue honour then to hold it.

Perfit praiſe & felicity, conſiſteth in a contented life, and a happy death. *Solon.*

Prayſe beſtowed on an vnworthy perſon, is

a manifeſt ſigne of flattery.

Praiſe is a poyſon to the ambitious man, for it leadeth him beyond the ſcope of honeſtie.

Nothing deſerueth commendation, vnleſſe it be vertuous.

Prayſe encourageth the ſpirit to do great & mighty things, and nouriſheth true vertue where it is begun.

Commendations maketh the labour light, the wit ſtudious, and the hope rich.

Three things are commendable in a Scholler, ſilence in his tongue, diligence in his reading, ciuility in his behauiour.

Commend nothing for the fairenes, for the Lilly is vvhite, but it ſtinketh; nor for the greatnes, for mighty things are comberſome, but for the goodnes, which maketh thinges vnapt conuenient, & apt things gracious.

He which often prayſeth one, abuſeth himſelfe, confirmeth an error, and prooueth in the end a lyer; and he which is prayſed, becommeth a great deale more vaine. *Auguſt.*

Prayſe is the hire of vertue. *Cic.*

Too much praiſe is a burthen.

Amongſt all the prayſes of *Lucullus*, hee deſerued moſt by thys aunſwere. I had rather, ſaid he, deliuer one Romaine frō the hands of an enemy, then enioy all the riches of mine aduerſaries.

Pompey

Pompey beeing growne to the height of his fortune, & exalted by many praiſes & victories, vvas then pretilie checkt at his departing out of Athens, *Quantum hominem te eſſe noſti, eatenus es Deus.*

He that praiſeth a man openly, wil not ſtick to flatter him ſecretly. *Diog.*

To do good to the poore is a double praiſe, becauſe a double ſacrifice, one to God, another to man.

Moſt praiſe-woorthy is the good nurture, that can amend a bad nature.

Vertue begets prayſe, & prayſe begets honour and authority.

Nothing is more vncertaine then praiſe, for what one day giues vs, another day takes away from vs.

T is greater praiſe to help the helpleſſe, then to maintaine the needleſſe.

In doing that we ought, deſerues no praiſe, becauſe it is dutie. *Aug.*

If another man prayſe thee, yet remember thou to be thine owne iudge.

All things that are good, haue euer the preheminence in praiſe and compariſon.

As the ſhadow followeth the body, ſo praiſe followeth vertue. *Seneca.*

To bee praiſed of euill men, is as euill as to be prayſed for euill dooing.

Neuer praiſe any thing that is not cõmendable, neyther diſpraiſe that which is prayſe worthy.

If thou wilt prayſe any man, prayſe him for thoſe thinges vvhich may neyther bee giuen him nor taken from him; that is, not for his faire houſe, his goodly garments, or his great poſſeſsions, but for his vertue, wit, and perfit reaſon.

The prayſe of our aunceſtors, is a light to theyr poſterity. *Saluſt.*

VVhen they offered to *Titus* a crowne of golde, together with great prayſes for taking Ieruſalem, he ſayd, that hee himſelfe was not the Author thereof, but God.

Neuer challenge vnto thy ſelfe, the praiſe of another mans inuentions. *Mar. Aur.*

Hee that praiſeth any man becauſe hee is a gentleman, praiſeth his parents alſo.

As they which giue vnwillingly, ſeeme to haue but little themſelues, ſo they vvhich praiſe other men ſlenderly, ſeeme deſirous to be prayſed themſelues. *Iuſtin.*

It is a point of flattery to praiſe a man to his face.

Be neyther too haſty to prayſe, nor too forward to diſcommend any. *Anaxag.*

There is no day ſo cleere, but it hath ſome clowde, nor any praiſe ſo compleate, but it is

ſubiect

ſubiect to the ſcandall of the enuious.

Si laus allicere nos ad rectè faciendum non poteſt nec metus quidem á fœdiſsimis factis poteſt auocare. Cic.

Laus vbinoua oritur, etiam vetus admittitur.

Of Ayde.

Defi. *Ayde generally is any releeſe or ſuccour, chiefely in our extreamities; and is the greateſt vpholder of ability, when it is moſt weake and deſperate.*

SOrrow is ſo hard of beliefe, that it refuſeth all ayde, imagining truth to bee dreames, and dreames to be truth.

Fatall is the ayde that brings vs to the aſſent of a Crowne, from vvhence men come not downe, but fall downe.

The ouer-ſpreading pompe of ayde or might, doth darken weakenes, & debace his violence. *Archim.*

The exceſſe of ioy and ſorrowe, neuer affords ayde vnto affliction, no not ſo much as in words.

Sorrow makes ſilence her beſt ayde, & her beſt Orator.

Reuerent order vvill not ayde iniquitie, or peruert right.

Offences vrged in publique, are made worſer, and expell ayde.

The ſhow of iniuſtice, ayde s and agrauates deſpight. *Hermes.*

The multitude which looke not into cauſes, reſt ſatisfied vvith any thing which is ayded by the lawes.

He whoſe owne ayde makes his own cauſe, makes it too much to make it more thē ſure.

Feare caſteth too deepe, & is euer too wiſe, if it be not ayded by ſome reſolution.

One man is borne to helpe another, as farre as his ability will ſerue.

To helpe the weake, is charitie, and to ayde the mighty, preſumption. *Greg.*

A doubtfull minded man, can neuer endure to be ayded by any vſuall meanes.

The ayde of the Spyrit is fayth, by vvhich a man is deliuered from a ſecond death.

The grace and lawe of the Spirit, furniſhed with the ayde of God, iuſtifieth the vvicked, reconcileth the ſinfull, and gyueth lyfe to the dead.

VViſedome & learning, are the two cheefe aydes to vertue and good conditions.

Lawe is the Queene of immortalitie, & aide the Lord, which reſtores the oppreſſed.

VViſe men are not ayded by the Lawes of men, but by the rules of vertue. *Solon.*

Euill

Euill ayde, and inconſtant loue, is lyke the ſhadow of a cloude, which vaniſheth as ſoone as it is ſeene.

Honeſt aſsiſtance is without hurt, vvithout hate, and without penury.

The ayde of a friend in lawe, is halfe an end to the law.

He is raſh witted, that preſumeth too much vpon his owne power.

God giueth his wrath by weight, & mercie without meaſure. *Eraſmus.*

To try the ayde of friendes, is to prooue the hope of fortunes.

Two crafty men can neuer agree vvell together, for Fortune to the one is mother, to the other a ſtepdame, & to neyther of them a certaine ayde.

He is a monſtrous foole, that vvill preſume to flye with the ayde of vvaxen wings.

Homo homini, quicunq; ſi, ab eam ipſam cauſam, quod in homo ſit, conſulere debet.

Nil habet alicuius fortuna melius quã vt poſſit, nec natura quam vt velit ſeruare plurimum. Cicero.

Of Meane.

Deſi. *Meane is the mediocritie and beſt part of any action, and muſt be vſed in all things: it con-*

contayneth the full effect of prudence, touching gouernment, and tranquillity concerning the ſoule.

THE difference of good or badde, conſiſteth in mediocritie, or a meane in all things.

Curioſity and extreamity, baniſhed man from the firſt modeſty of his nature.

Nothing too much, nothing too little, preſerueth a meane in all things.

The meane eſtate is the beſt eſtate, indifferent equality, is ſafeſt ſuperiority. *Plotius.*

Hee that ſtarueth for drinke by a fountaine ſide, hath no meane in his miſery.

The meane loue is the ſureſt loue, to loue extreamely, procureth eyther death or danger.

Of two euils, the leaſt is to be choſen, for that is the meane to well chooſing.

Meane gifts are moſt acceptable, becauſe they are not corrupted with prodigality.

The more men are threatned, the greater meanes they ſeeke for their ſafety.

Firſt to become a ſeruant, is the beſt meane to be a maiſter. *Diog.*

Hidden thoughts may be diſcouered, and meane eſtates highly erected.

As ſtormes vvither flovvers, ſo pride confounds

founds meane callings.

All men muſt till and ſowe before they can reape, and the meaner man, the more painfull in his labour.

The ſmalleſt hayre hath his ſhadow, and the meaneſt eſtate his riſing and down-falling.

Fire is neuer without ſmoake, nor extreamitie without croſſes.

Mountaines hauing too much heate of the Sunne, are burnt, Valleys hauing too little heate thereof, are barraine, but ſuch places as hold a meane, are moſt fruitfull.

Meane thoughts without extreamities, gather both beauties and vertues together.

Of all the parts in muſicke, the meane is the ſweeteſt.

Hee that keepeth a meane in his dyet, ſhall neuer ſurfeit.

Rage is the mother of repentance, but mild dealing ſheweth loue.

The increaſing of paſsion, multiplieth complaints.

Extreamity harbours vvhere meane is not kept.

Cruell men haue cruell deaths, where temperate perſons out-liue nature.

Meane thoughts excell ambitious deedes.

VViſe men temper theyr actions to the time and hold a meane in all matters. *Bias.*

The

The faireſt flower may wither, & the high-eſt hopes decline by misfortune.

The meane cottage of a ſvvaine, ſtands in more ſafety then the pallace of a Prince.

Standing vvater is vvorſe then the running riuer, & idle ambition more dangerous then meane induſtry.

The Mouſe which hath but one hole, is eaſily taken, and he that hath but one meane to reſiſt harme, is quickly ouerthrowne.

VVhere there is no meane, there is no order, and where proportion is not kept, there is ſpeedy confuſion.

Ere miſchiefe come, the meanes to preuent it ought to be prouided.

Eſt modus in rebus ſunt certi denique fines,
Quos vltra citraque nequit conſiſtere rectum.
Suus cuiq; modus eſt, tamen magis offendit ni-
mium quam parum.

Of Labour.

Defi. *Labour is (or ought to be) the honeſt recre-ation of the mind, & that induſtrious Worke-maiſter, which buildeth our knowledges, and makes them abſolute by exerciſe of good Let-ters, and continuall trauaile in the Sciences.*

IT is not freedom to liue licentiouſly, neyther is it liberty to liue without labour.

Labour is a mortall enemy to loue, & deadly foe to fancy.

Great labours, require ſometimes to be eaſed with honeſt paſtimes.

That which is done ſlowly, is neuer doone willingly.

Take good aduiſement ere thou begin, but the thing once determined, diſpatch with all diligence.

Labour is a burden that man vnder-goeth with pleaſure. *Cic.*

A man that dooth all he can doe, doth what he ſhould doe.

Man is borne to labour, though not created to labour.

By diligent and laborious examination of things paſt, vve may eaſily fore-ſee things to come.

Labour armeth ſubiects to all vertuous enterpriſes.

He that endureth labour, ſhall taſt the fruite of his trauaile. *Agimip.*

As nothing mounteth ſvviſter then fire, ſo nothing atchiueth ſooner then labour.

He that endeuoreth, attaineth, he that neglecteth, repenteth.

All

All errors by labour are cured, huge mountaines leuelled, and weake wits refined.

The hope of a good reward, is a great incoragement to labour.

Immoderate labours doe weaken the body, but a temperate kinde of exercise, conserueth the same in health.

As the sweetest Rose groweth vppon the sharpest prickles, so the hardest labours bring forth the sweetest profits.

As brightnes is to rustines, so labour excelleth idlenes. *Thales.*

No worthy act can be accomplished vvithout paine and diligence.

No profit is denied to the painfull person.

By vse & labour, a man may be brought to a new nature. *Demost.*

The industrious man by his diligence, oftentimes excelleth him to whom nature hath beene most beautifull.

Labour in youth, waxeth strong with hope of rest in age.

Diligence is the Mistris of learning, vvithout which, nothing can eyther be spoken or done in this lyfe vvith commendation, and without which it is altogether impossible to prooue learned, much lesse excellent in any Science.

Docility gotten by industry, though it bee

hard in conceiuing, yet once obtayned, it is ſildome forgotten.

Too much diligence breedeth ſuſpition.

Carefulnes & diligence, are the two keyes of certainty.

The God vvhich is immortall, dooth as it were, ſell all things vnto vs for our labour and trauaile. *Cic.*

VVithout care and diligence, no eſtate can proſper.

Thoſe ſtudies which ſeeme hard & troubleſome in youthfull yeeres, are made right pleſant reſts in old age.

There is nothing ſo hard, but diligence and labour may make it ſeeme eaſie. *Virg.*

Nothing cauſeth a man more diligently to doe his duty, then to think what he would require of him that is his ſeruant.

As to euery ſtudious man diligence is a mother, ſo negligence is a ſtepdame to all learning. *Boetius.*

There is nothing that ſooner maketh a horſe fatte, then the vvatchfull eye of his maſter, nor any thing maketh a Land more fertile, then the diligent labour of him that oweth the ſame.

By danger, dread, & doubtfulnes, diligence is greatly hindered.

Qui ſtudet optatam curſu contingere metam,
Multa tulit, fecitq́ puer, ſudauit, et alſit.
Si quid feceris honeſtum cum labore, labor abit honeſtum manet: ſi quid turpe cum voluptate, turpitudo manet voluptas abit. Cicero.

Of Gladnes.

Defi. *Gladnes or pleaſure, is properly called that delight which mooueth and tickleth our ſences; which quickly ſlideth and ſlippeth away, and for the moſt part leaueth behind it occaſions rather of repentance, then of calling it againe to remembrance.*

OVr pleaſures are inductions to our griefs.
Oft hath a tragick entrance happy end.
Gladnes with griefe continually is mixt.
Sorrow fore-going gladnes, graceth it.
There is nothing more to bee reioyced at, then a good and quiet conſcience, vvhich at the latter day ſhall be a witnes to iuſtifie, and not to condemne vs.
The gladnes of the hart, addeth length to our life, but ſorrow of life, haſtens death.
Be glad of that day wherin thy tongue hath not miſ-ſayd, and thy hart hath repented thy ſinnes.
Diſordinate laughter cauſeth death, and vi-

olent pleaſures mighty dangers.

All men are glad to ſee their riches increaſe, but fewe men are diligent to amplifie theyr vertues. *Crates.*

All worldly gladnes rideth vpon the wings of Time, and but in heauen, no perfect ioy is found.

Be not glad of thine enemies fall, for he that ſitteth ſureſt may be ouerthrowne.

It is better to enter the houſe of mourning, then the habitation of gladnes. *Origen.*

The gladnes of contemplation is the ſweeteſt ſolace.

Sith ioyes are ſhort, take gladneſſe vvhen it comes, for ſorrowes headlong follow one an other.

Couer thy gladnes in thy hart, leaſt thy delights be diſcouered.

Pleaſures vvhile they flatter a man, they ſting him to death.

After the delectation and pleaſures of the body, followeth the deſtruction of the fleſh. *Mar. Aur.*

Pleaſures vnbrideled, carry a man headlong into all licentious lyuing.

Pleaſures bring loſſe and dammage to the party that too much delighteth in thē, they ingender in his minde ſorrow, forgetfulnes of wiſedome, and inſolency.

The

The ſweete and ſimple breath of heauenly gladnes, is the eaſier to be altered, becauſe it hath not paſſed through worldly wickednes, nor feelingly found the euils which euill carrieth with it. *S.P.S.*

Hee that is giuen to pleaſure, iudgeth all things, not according to reaſon, but according to ſence.

Gladneſſe is the booke of all euils, quenching the light of the ſoule, hindring good coũſaile, and turning men aſide from the way of vertue.

Pleaſure is a cruell beaſt, making men her ſlaues, & chaining them with golden chains.

Pleaſure is ſo much more odious, by hovv much more ſhe hideth her venom, vnder the garment of good liking.

Pleaſure is a certaine exultation, or an exceeding reioycing, ſprung of the euents of things deſired.

Pleaſure amongſt vertues, is like a harlot amongſt honeſt vvomen; for by her flattery ſhe deſtroyeth man. *Cic.*

Pleaſure is of two ſorts, one is ſaid of honeſt and good things, the other of diſhoneſt. In reſpect of honeſt things, it is called *Voluntas*, in reſpect of diſhoneſt, it is called *Voluptas*.

Bodily pleaſure, is extreame miſerie. *Antiſthenes.*

The companion of pleaſures is payne.

A wiſe man ought not to be puffed vp with pleaſure, for it is the food of filthines, it killeth the body, weakneth the iudgment, & taketh away our vnderſtanding. *Ariſt.*

He is not woorthy the name of a man, that ſpendeth a whole day in pleaſure.

Qui minus deliciarum nouit in vita minus timet mortem.

Gaudia principium noſtri ſunt ſæpe doloris.

Gaudia non remanent, ſed fugitiua volant.

Of Liberty.

Defi. *Liberty is that freedome and happineſſe, which bringeth the ſoule to his contentment and ſatisfaction, after the troublous pilgrimages, trauailes and bondages of this world. Or otherwiſe to liue as a man liſt.*

THrough too much liberty, all things run to ruine and confuſion.

Liberty in the mind, is a ſigne of goodnes, in the tong, of fooliſhnes, in the hands of theft, in our life, want of grace.

Nothing corrupteth more then liberty, for it maketh the ſonne deſpiſe hys Father, the ſeruant his maiſter, and the Cittizen his magiſtrate.

He

Hee is to be counted free, that ſerues no looſenes or infirmity.

No man truly liueth at liberty, but he that liueth vertuouſly.

The wiſe man that hath the raine of his own wit reſtrained in the hands of his diſcretion, is onely free.

There is a naturall diſcord betweene tyranny and liberty. *Demoſt.*

He enioyeth the ſweeteſt liberty, that hath a quiet conſcience. *Greg.*

VVhom pouerty cannot depreſſe, liberty, may not corrupt.

Vertue onely yeeldeth men liberty; ſinne yeeldeth ſhame and ſtruitude.

If the liberty of the Commons bee not reſtrayned, the Common-vvealth vvill be deſtroyed.

A mans minde may bee at perfit liberty, though his body be fettered with yrons.

Life loſt for liberty, is a loſſe full of piety.

It is better to die a miſerable life, beeing at liberty, then to liue a magnificent ſlaue in continuall bondage.

Too much liberty, is a litle bondage, & too great bondage, haſtens ſpeedy liberty.

Slaues & bondmen, haue only this liberty, to vſe a proud countenance, becauſe they be ſhameleſſe.

A conſtrained will, ſeeketh euer opportunity to ſlip his head out of the coller.

No man liues happily, if he vvant the freedome of liberty.

Death ought to be preferred before ſeruile ſlauery and bondage.

A Tyrant neyther knoweth true friendſhip nor perfit liberty.

It is a hard thing to moderate a man much giuen to liberty, or to put a bridle to wanton affections. *Solon.*

He that hath liberty to doe more then is neceſſary, wil oftentimes doe more then is tending to honeſty.

VVhere liberty is giuen to offend, ſin is ſo ſweet to the fleſh, that there is no difference betweene men and beaſts, but that men doe exceede beaſts in beaſtlines. *Hermes.*

He is to be thought free, that is not a bond-ſlaue to iniquity.

Ille mihi non videtur liber, cui mulier imperat, cui lex imponit, præſcribit, iubet, vetat quod videtur: qui nihil imperanti negare poteſt, nihil recuſare audet. Si poſcit, dandum eſt: ſi vocat veniendum: ſi êliciat abeundum, ſi minatur extimeſcendum.

Non poteſt paruo conſtare libertas, hanc ſi magno æſtimas, omnia paruo æſtimanda ſunt.

Of

Of Seruing.

Defi. *Seruing, or ſeruitude, is a certaine ſlauiſh bond of conſtraint, by which, eyther for commodity or loue, men bind themſelues to the wil of others: making themſelues ſubiect to controlement.*

TO ſerue or obey well, is a great vertue, & proceedeth of nature, which being good, is holpen by education.

It is as neceſſary for him that ſerueth, as for him that commaundeth, to be honeſtly minded.

Seruants muſt be obedient to their maſters, whether they be curteous or froward. *Plato.*

Nature, and the lawes vvhich preſerue nature bind men that vvill be ſeruants, to ſtrict obedience.

It is the duty of a good ſeruant, to doe with willingnes, vvhatſoeuer his Maiſter lawfully commaundeth him. *Bias.*

The ſeruaunts of vviſedome, are the righteous of the Church, and their of-ſpring is obedience.

Seruants ought with patience to beare the corrections of their maiſter. *Chilo.*

A crafty ſeruant ruleth his maiſter. *Terence.*

The

The bondage of a wiſe man is liberty. *Aug.*

The ſeruant that dutifully honoureth his Maiſter, ſhall in time to come, finde loue and obedience in his owne houſhold.

The onely fruite of ſeruice, is loue and reward, and the pleaſure thereof, humility and obedience.

The firſt duty in a Seruant, is willingnes to learne what ſoeuer is neceſſary; the ſecond, faithfulnes, in performing truly whatſoeuer belongeth to his duty; the third, carefulnes, in ſeeking all honeſt meanes to profit his maſter; the fourth, ſilence in tongue, in not replying againſt his maiſters ſpeeches.

There ought to be in a ſeruant double ſilence, the one, in not replying, or contradicting; the other in not reuealing abroad what his maiſter doth at home.

Seruants ought not to obey with ey-ſeruice onely, but alſo with ſinglenes of hart.

It is a moſt cõmendable vertue in a ſeruant, to know how to obey well.

A ſeruant once made malapert, and ſaucy, will alwayes after kick at his duty, and ſcorne the controlement of his maiſter. *Anaxag.*

Looke vvhat kind of ſeruice a ſeruant doth vnto his maiſter, the like ſhall ſurely be requited when he keepeth ſeruants himſelfe.

Honeſt & gentle maiſters, haue commonly proud

proud and ſtubborne ſeruants, wheras a maiſter ſturdy & fierce, is able with a little wink, to commaund more duty, then the other ſhal with many words. *Aurelius.*

The duty of ſeruing, is to hold in high eſtimation all Magiſtrates, Rulers, and Gouernours in the Common-weale.

Princes muſt be ſerued both vvith life and goods, & that is the perſonall ſeruice of euery naturall ſubiect.

All men muſt be ſubiect to Principalities.

Men are bound to obey Magiſtrates, although they commaund things contrary to publique profit; except it be in ſuch things as are contrary to the lawes of God.

Seruing iuſtly, is a ſeale of obedience, and a teſtimony of an vpright conſcience. *Chriſ.*

Tyrants are termed the ſcourges of God.

It is treaſon againſt God and man, for the ſeruant to offer violence to his maiſter, but moſt damnable for a Subiect to touch the Lords annoynted.

Nihil eſt fœdius ſeruitute; ad decus et libertatem nati ſumus. Cic.

Si miſerum eſt ſeruire, multo miſerius eſt ſeruire ijs, quos non poſsis effugere.

Of

Of Obedience.

Defi. *Obedience is the ende where-vnto vertue tendeth, namely, when in all our actions wee obserue honesty and comlines, it is that which bindeth the soule, when fully and willingly, without force or constraint, wee giue to euery one that which belongeth vnto him: honour to whom honor, reuerence to whom reuerence, tribute to whom tribute, and succour to whom succour belongeth.*

OBedience sheweth our nurture, rebellion our corrupt nature.

The Cõmon-weale is alwaies happy, where the subiects are obedient, and the magistrates mercifull.

VVicked men obey for feare, but the good obey for loue. *Aristotle.*

Seruants in word and deede, owe dutifull obedience vnto their bodily maisters.

VVhere reason ruleth, appetite obeyeth.

Nothing thriueth by strife and contention, but all things florish through loue and obedience,

Disobedience proceedeth frõ negligence, for hee that gouerneth well, shall be obeyed well, but hee that gyueth to his seruants too much

much liberty, ſhall be ſure to haue too much loſſe. *Theopompus.*

They commonly prooue the beſt Mayſters, that haue beene the moſt obedient ſeruants.

Obedience formeth peace, eſtabliſheth cõmon-weales, and preuents diſorders.

The obedience of the lavve, is the maynterance of the law.

Treaſon hath no place, vvhere obedience holds principality. *Plato.*

VVhoſoeuer obeyeth his ſuperior, inſtructeth his inferior. *Cicero.*

It is a certaine & infallible obſeruation, that the ſonne who hath irreuerently and diſobediently honoured his Father, is in his old age plagued by his owne poſterity. *Aur.*

The humble and obedient gaine honor, but the ſtubborne and obſtinate, reproofe.

The more obedient a man is, the more fauour he purchaſeth.

The goods we enioy are giuen vs to the end we ſhould obey our Prince. *Xenophon.*

The bleſſednes of a common-wealth, is the obedience of Cittizens. *Stobæus.*

Onely obedience enioyeth the merrit of fayth. *Bernard.*

Odedience is the badge of deuotion, the ſeale of cõtemplation, the ſafegard of the penitent,

nitent, and the ſchoole of the ignorant.

To obey the Law, is to fulfill the Law.

To know howe to obey and how to commaund differ; for the one commeth by nature, the other by experience. *Epictetus.*

The will obedient to reaſon, neuer ſtraieth, but vvhere men breake all bondes of duty, there follow all ſorts of plagues and puniſhments *Iuſtinian.*

Obedience is a vertue due to GOD and man; to God, as our Creator, to man, as our Superiour. *Bernard.*

Tis a ſigne of diſobedience, to grudge againſt vnworthy Rulers.

VVhere reaſon ruleth, appetite obeyeth.

That country is wel kept, where the Prince knoweth rightly hovve to gouerne, and the people how to obey.

A wicked & diſobedient perſon, ſeeketh his owne confuſion.

The King himſelfe is ſupreame head of all other authority, and obeieth no man, but the Law onely.

If thou vanquiſh thy Parents vvith ſufferance, thou ſhalt ſurely be bleſt for ſuch obedience.

He obeieth infinities, that is a bond-ſlaue to his owne luſts. *Crates.*

Qui bene ducit effecit vt recte eum ij quos du-

cit

tit ſequantur.

Flectitur obſequio curuatus ab arbore ramus;
Franges, ſi vires experiere tuas.

Of Opinion.

Defi. *Opinion is a rule of the mind, contayning our woe or pleaſures; it is borne of winde, nurſt with vnreſt, and brought vp onely with imagination.*

Opinion makes men arme themſelues one againſt another.

Opinion is one of the greateſt pillars which vpholds Common-wealths, and the greateſt miſchiefe to ouerthrow them. *Pontanus.*

Opinion proceeding frō a firme diſcourſe of reaſon, purged from vanity, is perfit iudgment.

VVhatſoeuer opinion perſwades vs to be perfit, being once approoued, becomes moſt deceitfull.

Opinion is borne of wind, and fedde vvith imagination, iudging euer beſt of that it leaſt enioyeth.

Opinion neuer iudgeth rightly of any thing as it is indeede, but onely as it ſeemeth to be.

Opinion lyuing in hope, pines in preſent, and lacketh what euer it hath.

Opinion is the torment of the minde, and the deſtruction of the body, vainely promiſing that reſt which could neuer be enioyed.

Opinion drawes on the ambitious vvith a vaine conceit of immortalitie, making poſsible impoſsibilitie.

It is a token of a corrupt eſtate, where there are many opinions, and many Phiſitions, for the firſt is maintained by vnfaithfulnes, the laſt by idlenes and gluttony.

The varietie of opinions among the learned, begets both doubtfulnes and feare in the ignorant. *Theophr.*

The opinion of Iudges, haue heapt ſutes one vpon another, and made them immortall.

Opinions makes euery certaintie incertain, the cleereſt things obſcure, & the ſureſt contract the eaſieſt vntied.

Opinion leaues mens actions open to the ſlaunders, craft, malice, and polling of wicked Lawyers.

By opinions chiefely, is maieſty and integrity of auncient iuſtice loſt. *Crates.*

All ſedition ſprings from opinion, and all ſedition is euill, how honeſt ſoeuer the ground be pretended.

Opinion is the originall of diſobedience, & diſobedience is the beginning of fury.

The

The vnion and concord of opinions, is the agreement and harmony of kingdoms.

The ground of the Romaine ciuill vvarres, vvas the diuerſity of opinions betvvixt the Nobility and the Senate.

The ſtrength of falſe opinion is of ſuch force, that it ouerthroweth the Ioue betwixt man and vvife, betwixt father and childe, betwixt friend and friend, and betwixt maiſter and ſeruant. *Demoſt.*

To know the cauſes of falſe opinions, is the onely meane to breake the ſtrength & roote out the force of falſe opinion.

Profit, honor, loſſe, and diſhonor, are foure cauſes of diſioyned opinions.

Great opinions alter not at one inſtant, but leaue their ſtrength by degrees, by little and little, except they be violent.

Diſſimilitude being a diuerſity of opinions in religion, is cauſe of ciuill warre.

The diuerſity of opinions in ſubiects, is very dangerous to eſtates and ſoueraignes. *Phocion.*

Diuers opinions, labour for diuers occurrents, and theyr diuerſity is ſildome ſatiſfied.

It is impoſsible for any head to maintain an opinion contrary to the members.

Amongſt men that are honeſt and vpright

in life, and liue contented with theyr calling, there neuer happeneth diuerſity of opinions, nor ciuill warres of religion.

Grauior et validior eſt decem virorum ſententia, quam totius multitudinis imperitæ. Cic.

Vereor de viris doctis iudicare, né quorum opinionem improbo, illos videor improbaſſe.

Of Credulity.

Defi. *Credulitie is a certaine ground and vnfained truſt which wee repoſe in the obiect propounded to our imagination; it is alſo the deſtruction of doubt, and an animater of vs to thoſe actions which we credite to be honeſt.*

SO many men, ſo many minds, and ſo many mindes, ſo many beliefes.

Credite is a conſtant truſt in ſuch things as are ſpoken, or couenaunted.

Credite is a figure of fayth, or that vvhich fayth it ſelfe is, and is breathed by the Spirit of God into the godly. *Beza.*

Credite or fayth, conſiſteth aboue al things in prayer and meditation.

True beliefe, breedeth conſtancie in proſperitie, and patience in time of affliction.

A good life cannot be ſeparated frō a good beliefe. *Auguſt.*

As

As perfit hope and truſt, quickneth men to call vpon God, ſo incredulity makes men to be fearefull, and pulls them from his ſeruice.

Beliefe failes, vvhere Gods truth ſtands incertaine.

The way to increaſe credite, is firſt to haue credite.

The fruit of beliefe, is made manifeſt by the loue we beare our neyghbors, and by our patience in time of triall.

True beliefe iuſtifieth; and that iuſtification is our redemption.

Credulous beleefes, knytteth together the ioynts of a Common-wealth.

Kingdoms vvithout beleefe, are like vnto a mans breath, which vaniſheth as ſoone as it is ſeene.

That mean which conſtituts cõmon weales preſerues them; faith firſt conſtituted them, therefore faith vpholds them.

No man beleeueth willingly, more then he himſelfe liketh. *Chriſoſt.*

No gold is ſo precious as a faithfull friende, whom a man may boldly credite.

Mens credits ſhould bee better then debts, for fayth ſhould exceede oathes.

Slowe beleefe, is the hand-mayd of wiſedome. S. P. S.

Vnexerciſed credite is ſickly, and vnknown

things, are vnadmired.

Fayth built vppon any thing but diuinitie, is dead fayth, and like a frame that hath no ſubſtance or continuation.

The nature of deſire is no eaſier to receaue beleefe, then hard to ground beleefe.

From fayth comes feare, from feare, hate of ſinne, and from hate of ſinne, euerlaſting ſaluation. *Ambroſe.*

In the greateſt danger, the greateſt credito is beſt deſerued.

Truth is the daughter of Tyme, and guyde to all goodnes.

Hee that through cuſtome makes little account of his promiſe, may ſweare often, but ſhall ſildome be beleeued. *Bias.*

Cuſtome without credite, is no better to be accounted of then old error.

He is much his owne enemie that careleſly looſeth his owne credite.

Credulity is the onely aduantage of honeſt harts. S. P. S.

It is as great a fault to beleeue euery one, as to truſt none. *Seneca.*

True faith in GOD, maketh innumerable ſtrong champions, and inuincible ſtomacks; not onely towards death, but alſo againſt all the moſt cruell deuiſes that can bee found, to make death (if it were poſsible) more paine-

full

full then death. *Boetius.*

Credite is of greater worth then friendſhip, and friendſhip as worthy as may be.

Non patitur ludum fama, fides, oculus.
Non holocausta Deus, ſed corda fidelia quærit:
Hæc qui dona gerit, lege beatus erit.

Of Secrecie.

Defi. *Secrecie is a faithfull humour, which ſtrengthned by vertue, concealeth in deſpight of misfortune, thoſe things which one knoweth may eyther profit his enemy, or preiudice his friend or country.*

HE that knovves not vvhen to holde his peace, knowes not when to ſpeake.

Gold boyleth beſt when it leaſt bubleth, & a flame preſſed downe, enforceth the fire to ſmother. *Pacuuius.*

Loue that is kept in ſecrete, conſumes in ſorowes, and the flames of fancie raked vp in ſilence, vvill both fire the ſences, and ſhrinke the ſinnewes.

The choyce is hard, vvhere one is compelled either by ſilence to die vvith greefe, or by writing to liue with ſhame.

Hee beareth his miſery beſt, that hydeth it moſt. *Archim.*

As

As ſilence is a gift without perrill, and contayneth in it many good thinges: ſo it vvere better our ſilence brought our ſimplicitie into ſuſpition, then to ſpeake either inconueniently, idely, or vnneceſſarily.

Thoſe things which are vntold are vndone, for there can be no greater comfort, then to know much, nor any leſſe labour then to ſay nothing.

Silence digeſteth that which follie hath ſwallowed, and wiſedom weaneth that which fancie hath nurſed.

Venus Temple is neuer ſhut, *Cupids* regiſter lyes euer vnfolded, and the ſecrets of loue, if they bee concealed, breede eyther danger by ſilence, or death by ſecrecie.

Better it is by ſpeaking little to make a ſmal skarre, then a deepe vvounde by much babling.

Silence is a gyft without perrill, and a treaſure without enemies. *Phocion.*

VVomen are fitter to conceiue Chyldren, then to conceale ſecrets.

By miſpending treaſures, wee looſe wealth, by diſcouering ſecrets, honor and life.

That vvhich thou wouldeſt fewe ſhoulde know, keepe ſecret to thy ſelfe.

Silence is more ſafety then ſpeech, whē our enemies be the auditors. *Saluſt.*

In

In ſome place, at ſome time, & in ſome cõpanie, it is better to be ſilent then talkatiue.

As the Viper is torne in ſunder vvhen ſhee bringeth forth her little ones, ſo ſecrets comming out of theyr mouthes that are not able to conceale them, doe vtterly vndoe and ruine ſuch as reueale them. *Lactan.*

VVe haue two eyes and two eares, but one onely tongue, and that ſo incloſed within the teeth and lips, betweene the braine and hart, ſeruing as their truth-man, hauing about it the inſtrument of all the ſences, to the ende ſhe put forth nothing, before ſhe haue taken counſell of the ſayde ſences her neyghbours, and of the inward faculties of the ſoule, which are the vnderſtanding and reaſon, placed vvithin the braine.

Zeno reproched a great prater, in that hys eares were founded vpon his tongue.

VVine deſcending into the body, cauſeth words to aſcend.

In ſome caſes ſilence is dangerous, as if any know of conſpiracies againſt theyr countrey or King, or any that might greatly preiudice theyr neighbour, they ought to diſcouer it.

As wee muſt render account for euery idle word, ſo muſt we likewiſe for our idle ſilence. *Ambr.*

Quærit aquas in aquis, et poma fugacia captat.

Tanta-

Tantalus: hoc illi garrula lingua dedit:
Non vnquam tacuisse nocet, nocet esse locutum.

Of Oath.

Defi. *Oath is a perswasion or calling of God to witnesse that our assertions are iust, true, and honest; and of oathes some be lawfull, some vnlawfull: the lawfull oath is that which is taken before authoritie; the oath vnlawfull, is that which vainely and without occasion is vttered.*

THe oath which is honest, is a proofe of fidelitie, the violation whereof is impietie.

An oath is the foundation of iustice, & the truth of incertaintie.

It is better neuer to take God to witnesse, then to forsweare him in mockery. *Lactan.*

Nothingmore then our credite, bindeth vs to performe, that which our necessity forceth vs to promise.

Oathes doe not credite men, but men their oathes. *Sophoc.*

Hee that deceiueth his enemy with oathes, gyues a sufficient testimonie that hee feares hym.

It becommeth a man to keepe inuiolate the oath vvhich hee maketh to his aduersaries, though

although mishap cause him to yeeld vnto it.

Through neglect in our oathes keeping, we fill our soules full of lying.

The greatest fault that can be in a Prince, is periurie.

Gods oath is the confirmation of hys promise. *August.*

The bare worde of a Prince, ought to stand as an oath in lawe, and his faith as firme as an Oracle.

To sweare & forsweare, is a vice so hatefull, that slaues themselues iudge it worthy of punishment. *Periander.*

Hee is vnwise that putteth any confidence in the promise of a common swearer.

Hee that accustometh his mouth to many oathes, procureth vnto hymselfe many plagues for a punishment. *Sigismundus.*

As it is not necessary to credite the oath of an Infidell, so it is not lawfull for a Christian to breake his vowe, although it be made to a Sarazine.

From oathes & periurie, issues treason, that most pernicious plague of kingdomes and Common-weales.

Traytors bewitcht vvith periury, feare not to betray themselues, so they may betray others.

Hee that layeth his fayth in pawne, bindeth his

his ſafety, his honour, and his ſoule alſo.

VVhere fayth is taken from oathes, iuſtice is ruïnd, loue vvounded, and ſocietie confounded. *Niphus.*

God in his iuſtice chaſtens periurie, euen from the cradle to the graue.

Fauour gotten by periurie, is honor wonne by infamie.

Sinne is puniſhed with repentance, but periury with damnation. *Quin.*

Vertue is neuer in the mouth vvhere lauiſh oathes are reſident.

Scarcitie of oathes, is a moſt bleſſed barrenneſſe.

The oathes vttered in furie, in calmes are repented with teares.

VVicked mens oathes are written in water. *Stobæus.*

Hee that hath beene often deceiued vvith oathes, vvill not raſhly hazard himſelfe on proteſtation; and hee which is vviſe by hys owne folly, is vnhappily made wiſe.

Fayth gyues no honour to any oath, yet oathes broaken, diſhonour fayth.

To maintaine oathes, is to ſubborne blaſphemie.

Fayth is the deuotion of the ſoule, and the redemption of the ſame. *Ierom.*

VViſe men thinke more then they ſpeake, and

and to ſweare, is the leaſt part of their knowledge.

Solon tantam morum prohitatem ineſſe hominibus oportere dicebat, vt non opus eſſet ligare iuramento.

Lycurgus eatenus amicis et familiaribus auxiliandum eſſe dicebat, vt interim periurium non admitteretur.

Of Doubts.

Defi. *Doubts are any incertainties, or irreſolute opinions of things, whereby the minde is altogether vnſatisfied and perplexed.*

DOubt beeing a frenzie of the ſoule, laboring to attaine the truth, confoundes it ſelfe in it ſelfe.

The hurts are boundleſſe which commeth by doubts and incertainties.

To reſt doubtfull in religion, is vvoorthie certainty of high puniſhment.

As the light of reſolution increaſeth vertue, ſo the doubtfulnes of diſtruſt hindereth happineſſe.

There is nothing more troubleſome then doubtfull thoughts. *Archim.*

Ignorance is the mother of doubtes, and doubt the mother of irreligious opinions.

Doubt

Doubt is contrary to fayth, and whatſoeuer is contrary to fayth, is cleane contrary to ſaluation.

Doubt proceeds frō ignorance, ignoraunce comes from brutiſhnes, and brutiſhnes from want of vertue or wiſedome.

As doubts declare men to be bace minded, ſo courage and reſolution erecteth Princes.

The Scriptures are ſufficient to diſſolue all doubts in religion, and not to belieue them, is to perriſh by them.

Three thinges chiefely diſcouer a doubtfull man, the firſt is, want of rule in himſelfe, the ſecond, want of reſiſt againſt luſts, the third, want of wil to doe thoſe things that are good.

By ouer-much truſt in a mans ovvne vvit, the greateſt doubts are commonly conceyued.

Doubtfull preſumptions, prooue certayne confuſions.

Loue is careful, and misfortunes are ſubiect to doubtfulnes. S. P. S.

VVant of wit breeds doubt, & doubt leaues good things vnfiniſhed.

Doubtfull & melancholy minds, are cheered with muſicke, but wiſe men with reſolution.

Hee of neceſsitie muſt erre, that of force muſt be doubtfull.

There is no greater ſhame, then for a man to be reſolute in worldly actions; and yet wauering and doubtfull in the chiefe poynts of his religion.

Hee is vvoorthy to liue alvvayes in doubt, which doubts what no man elſe doubts, but he himſelfe onely.

To doubt or miſtruſt a man for his vvell meaning, is the very next vvay to cauſe him change his minde into falſe dealing. *Bias.*

There is great doubt of that mans wiſdom, which is too much ruled by the will of a vvoll man. *Mar. Aur.*

To liue in doubt, is to liue in torment.

Hee that doubteth euery certainty, and admireth euery trifle, ſhall ſooner be laughed at for his folly, then commended for his diſcretion. *Bias.*

He that douteth of that thing which he ſeeketh, ſhall neuer know whē to find that which he lacketh.

VVhatſoeuer is wel done, is aduiſedly done, but whatſoeuer is ill, is doubtfull.

Doubts chaſe away friends, ſtrengthneth enemies, and ſlaundereth all men.

From ſmall doubts ſpring boundleſſe miſchiefes.

The beginning of error is doubt, dreaming that our affects agree with the heauens.

Doubt-

Doubtfull cuſtome without truth, is the oldeſt error.

Doubts are not ouer-come with violence, but with reaſon and vnderſtanding.

VVhen doubts are knowne to bee doubts, reſolution is better eſteemed.

Qui dubitat, neganti eſt proximus.

Dubitatio cogitationem ſignificat iniuriæ.

Of Denyall.

Defi. *Denyall, is a refuſall of any thing propounded, or an apoſtat backe-falling from a thing formerly affirmed, knowne, or taken.*

TO deny principles, is to deny truths, and to denie truths, is hereſie.

To denie what wee feare or deſire, is to dyſproue our owne beliefes.

It is harde to deny to mourne, when nature commaunds vs to weepe.

Vertue rather denies vvealth, then to enioy it by ill meanes.

VVrath blindes the eyes of iuſtice, & denial blindes truth.

Cloudes cannot couer ſecrecies, nor denials conceale truths. *Demoſt.*

To deny the knot of marriage, is to breake the bond of ſaluation.

The ſtrength of thunder, ouer-throvveth high towers, and the back-ſlyding of apoſtataes, confounds ſoules.

Repentance is the ſcourge of pleaſures paſt, and heedfull care the denyer of ouer-much delight.

He that denyes compaſsion to the penitent, ſhall finde ſmall fauour when hee himſelfe aſketh forgiuenes.

Counſaile confounds doubts, and diſſolues falſe denials.

Denials make little faultes great, and truth makes great faults indifferent.

The deniall of truth, is a ſicknes of the ſoule, which can neuer be cured but by the ſhame of reaſon. *Hermes.*

He which by deniall hath falſifyed his oath, ſhall hardly after recoued his credite.

There is no difference betweene a teller of vnprofitable newes, and a denyer of the probable and knowne truth.

There cannot be a greater folly, thē to truſt him that wil deny the truth for aduantage or promotion.

He getteth no profit, that denieth the truth in hope of reward.

VViſe men eſteeme many words & many lyes both a-like.

Hee that vvill inſtruct others in the truth,

muſt neuer deny the truth himſelfe.

The ſcourge of deniall, is not to beleeue any affirmation.

Common lyars neede more then common wits, els will their tales be found double.

He that lyeth, (bearing the countenance of an honeſt man) by his outward ſhew of honeſty, ſooner deceaueth the ignorant, then many other, which ſeeme more vnhoneſt.

He that dare preſume to make a lie vnto his Prince, will not ſpare to deny the truth before a meaner magiſtrate. *Tho. Aqui.*

To boaſt the deniall of truth, is more woorthy of puniſhment then to tell lyes.

Beleeue not him which to day telleth thee a lye of another body; for he will not ſtick to morrow, to tell a lie of thee to another man.

There is no greater ſigne of wickednes then open hereſie. *Ambroſe.*

A wicked ſoule is knowne by that it delighteth in, lyes and blaſphemy.

He that obſtinatly denieth the truth before men vpon earth, vvilfully refuſeth his ſoules health in heauen.

Hee which denies the motions of the fleſh, makes good the diuinity of the ſpirit.

To keepe company vvith a notorious lyar, is a meane to make thy ſelfe ſuſpected when thou telleſt the truth.

The

The man that through vſe and cuſtome denieth truth, and dooth (as it vvere) make an occupation of lying, ſhutteth himſelfe out from the company & preſence of God, looſeth his good name and credit amongſt men, and moſt horribly ioyneth himſelfe to the deuill; yeelding all his endeuours, to the furtherance of infernall ſeruice.

Contra negantem principia, non eſt diſputandum.

Qui ſemel á veritate deflexit, hic non maiore religione ad periurium, quam ad mendatium perduci conſueuit.

Of Repetition.

Defi. *Repetition is a repeating or rehearſing againe of things paſt, beeing eyther forgotten, or needfull for preſent vſe and commodity; it is alſo an vpbraiding of good turnes, or a wearyſome teadiouſnes.*

TO repeate offences, is to make the committer aſhamed of his faults.

Often to repeate one thing, is wearyſome to the hearer, & troubleſome to the teller.

Though the hearing of our ſinnes repeated, be bitter, yet the perſwaſions to amendment is ſweet.

Continually to vpbrayde men vvith theyr miſdoings, is the next way to make them become deſperate.

God himſelfe vſeth to threaten vs, oftner then to ſmite vs. *Aug.*

Things oft repeated in memory, makes the memory more perfect.

As it is neceſſary to ſmite the yron beeing hote, ſo it is needfull to repeat in priuate our owne ſinnes, before they proue odious.

To repeate offences vvith penitence, is a likelihood of amendment.

By waying the nature of things, we iudge of things, & by hearing the repetition of goodnes, we fall in loue therewith.

There can be nothing ſo plainely repeated, but it may be miſtaken, *Terence.*

A wiſe man wil not haue one ſinne twiſe repeated vnto him.

Vaine repetition is an occaſion of dulnes.

To repeat one thing often, being needleſſe, is a ſigne of ſlender capacity.

It is requiſite to know mens natures before we repeate their diſgraces.

Time is the repeater of all things.

He which maketh repetition of his deceits, deſerueth to be intangled by deceits.

The repetition of ſinne, maketh known the excellency of vertue.

It is the property of fooles and children, often to repeate prophecies.

Though it be a fault generall for all men to ſinne, yet very few can endure to heare their ſinnes repeated.

The things that are moſt skant to be gotten, are moſt deere of price, & the things ſildome ſpoken of, are moſt deſired. *Plato.*

The beſt garments grovv olde vvith often wearing, and ſtrange reports waxe ſtale with too much telling.

VValls are ſayde to haue eares, when needleſſe repetition hath too much tongue.

The often repeating of our faultes, to our ſelues in priuate, cauſe more care in our actions publique.

VVee muſt be content to heare vvhat vve would not, when we forget our ſelues, & doe that which we ſhould not.

Good examples cannot too often be repeated, if we purpoſe to profit by them.

The often repeating of an iniury receaued, makes manifeſt that the fact is not freely forgiuen.

It is more commendation for a man to bee ſilent, then to make repetition of his good deeds performed. *Aurel.*

Too much of any thing, changeth the nature of euery thing. *Terence.*

Fire were not to be counted fire, if it vvanted heate, nor vertue to be knowne vvithout repetition.

Qui vetera argumenta verbis nihil mutatis repetunt, auditores fastidio enecant.

Non vnum hodie, cras aliud, sed semper idem.

Of Offence.

Defi. *Offence is any iniury or indignity offered, eyther in speech or act; whereby eyther life, or reputation, is called into hazard, making the world in doubt of their vertue.*

VNiust offences, may escape for a time, vvithout anger, but neuer vvithout reuenge.

It were better for a man openly to be hurt with his enemies svvord, then secretly to be wounded with euill speeches. *Thales.*

Of little medling, commeth much rest, and of licentious talke, oft-times ensueth much vnquietnes.

There is no sufficient recompence for an vniust slaunder. *Quintil.*

A fault once excused, is twise committed.

A false report is a wilfull lye.

Light heads, and sharp wits, are most apt to inuent smooth lyes.

VVhen

VVhen the tongue babbles fondly, it is a token that the hart abounds fooliſhly.

The tongue of the wicked, ceaſeth not to ſpeake ill of the righteous.

As a Traytor that clippeth the coyne of his Prince, maketh it lighter to be waied, but neuer the worſe to be touched; ſo he that by ſiniſter reports ſeemeth to impaire the credite of his friend, may make him lighter among the common ſort, (vvho by weight are often times deceiued) but nothing impayreth his good name vvith the vviſe, vvho try all gold by the touchſtone.

If thou ſpeake vvhat thou vvilt, thou ſhalt heare what thou wouldeſt not. *Bias.*

The greateſt barkers are not alvvayes the ſhrowdeſt byters, and it is farre eaſier vvith words to obtaine the victory, thē with deeds to attaine the conqueſt.

To a vertuous minde, an iniurious vvord doth more hurt then the wound of a ſword.

The next way to liue in honour & die with praiſe, is to be honeſt in deſires, and to haue a tongue well corrected.

In the body of man, the moſt neceſſarie member is the hart, the goodlieſt inſtrumēts are the eyes, the parts moſt delicate are the eares, and the thing vvherein moſt danger is, is the tongue, *Thales.*

Brute

Brute beasts haue teeth to deuour, but men haue tongues to defame.

Nature teacheth vs to speake well, but wisdome teacheth to speake in fit time.

Epimenides the painter, after his return from Asia, being enquired of newes, aunswered, I stand here to sell pictures, not to tell tidings.

There is no better phylosophy, then for a man to learne silence.

The Licaonians had a law, that if any stranger should enter discourse with the mistresse of the house, he should for his offence haue his tongue cut out.

The authors of offences and iniuries, are lyars. *Plut.*

Amongst the Romaines it was held a great infamy, for a man to prayse the good wife of the house.

Such is the impunity of euil tongues at this day, as they neyther spare good Princes, nor good people.

The eyes, hands, and feete, ought not so soone to be subiect to the penalty of the law, as the tongue; because they are members for common vse; but the tong, the instrument of vanity and villany.

VVhere there is any hope of amends to be looked for, there the first offence deserueth pardon. *Pontanus.*

A ſmall offence, being often renued, dooth worke ſome greeuous diſpleaſure in the end, to the committer thereof.

The offender feareth the law, but the innocent feareth fortune. *Boetius.*

VVhere offences of the beſt are neuer pardoned, the worſt will amend for feare of extreame puniſhment.

Nihil eſt tam inſigne, nec tam ad diuturnitatis memoriam ſtabile, quam id in quo aliquem offenderis. Cic.

Nulla tanta potentia eſt in quam non irruat iniuria. Seneca.

Of Accuſation.

Defi. *Accuſation is the attaindure or challenge of any party in a doubtfull matter, and may be imployed, both in the good and euill part, ſometimes proceeding from an honeſt paſſionate zeale, and ſometimes from the defects of further malice.*

HE that accuſeth another, muſt looke that hee be not guilty of the ſame fault himſelfe. *Saluſt.*

Spyes and accuſars, are neceſſary euils in a Common-wealth.

Perfit vertue, terrifieth an accuſer, indifferent

rent vertue whets him on.

VVhosoeuer presently giues credite to accusations, is eyther wicked himselfe, or very childish in discretion.

Things growne full, grow out of frame, and accusation beeing at the highest, eyther resteth, or declineth.

Great accusations haue hard beginnings, both through theyr ovvne debates, and their inuentors.

In states that are accused of greatnes, father and sonne, are neuer a like fortunate.

If greatnes could keepe what it gets, it shold neuer be accused of infortunes. *Olaus.*

VVe accuse nature of prodigality, to spend in one age what should serue for two.

VVee oppose accusations against Fortune, least she should burst with presumption.

Other mens sinnes accuse our consciences of frailety.

Ambitious men raisde once to dignity, accuse afterward all other estates of insufficiencie. *Bod.*

Courts are neuer barren of accusations, nor accusers of eares, euen the eares of the greatest.

Youthfull counsaile, priuate gaine, and partiall hate, accuse kingdoms of short continuance.

VVarres

VVarres pretending publique good done for ſpight, vvorke moſt iniuſtice; for they bend theyr accuſations agaynſt the mightieſt perſons.

Flattery, the nurſe of vice, 'is the mother of falſe accuſation, but zeale of iuſt appeales.

Kings, becauſe they can doe moſt, are in accuſation the worſt, though they runne into ills by compulſion.

Great men too much graceſt, vſe rigor, and accuſe humility of dulnes.

Minions too great in power, accuſe Kings too weake to rule.

Hee that accuſeth himſelfe, is a iuſt man. *Chriſoſtom.*

Good muſt not be drawne from Kings by force, nor accuſation by threats.

Fooles weepe when great men are accuſed, as pittying the fall of honour.

Hee that accuſeth himſelfe, and afterwards aunſwereth not, tempteth God. *Auguſt.*

Generall calamity, accuſeth Princes of generall imbecility.

VVhen great men are accuſed & condemned, guilty aſſailes are hopeleſſe and deſperate.

No man may bee both the accuſer and iudge. *Plut.*

Princes indangered, ſeeke theyr peace by any

any meane, & priuate persons iniured, seeke reuenge many times by false accusation.

The greatest wrongs that euer vvere effected, were then performed, when Princes feared to fall by surmize, or accusation.

The accused is not guilty, vntill he be conuicted. *Lactan.*

Ex defendendo, quam ex accusando, vberior gloria comparatur. Cic.

Accusator nocere, monitor prodesse reprehendendo studet.

Of Slaunder.

Defi. *Slaunder is a part of enuie, and euerie whit as vile and dangerous; it is the superfluitie of a cankred hart, which inraged with choller, after an iniurie receaued, or after some report thereof, wanting other meanes of reuenge, dooth with slaunderous and reprochfull speeches, giue testimonie of his hate and malice.*

FOule-mouthed detraction, is his neighbours foe.

The nature of a slanderer, is to call al things into question, and to approue nothing.

VVe kill hurtfull Vipers if we spy them, but we nourish slaunderers till they kill vs.

Slaun-

Slaunder, lying, & flattery, are ſworne companions together.

As Rats and Miſe eate & gnaw vpon other mens meat, ſo the ſlaunderer eateth & gnaweth vpon the life and fleſh of other men.

A tale vnaptly told, may be depraued.

He that hurteth his neighbour by his tong, woundeth his owne ſoule by his words.

They that ſpeak euill, & ſlaunder the dead, are like enuious dogs, which bite and bark at ſtones. *Zeno.*

The corrupt hart breaketh out by the lewd tongue, and ſuch as ſpeake euill by all men, are monſters amongſt good men.

VVhoſoeuer vſeth to liſten much to miſreport, deſerueth eyther to looſe his hearing or his eares. *Pub.*

A common ſlaunderer, ſtriuing to bring other men into hate, becoms odious himſelfe.

Slaunder may blemiſh truth, but truth will diſcouer ſlaunder.

Beleeue not euery report, neyther be thou mooued by vaine ſuggeſtions, leaſt through light truſt thou looſe friends, or vvhich is more bad, be counted a foole.

There are three ſorts of man-ſlayers, they which kill, they which hate, and they which detract.

Itching eares doe ſwallow many wrongs.

He

He that truſteth to lewd tongues, is eyther ſwolne with hate, plagued with enuy, conſumed with thought, endangerd by reuenge, or loſt in hope.

Nature hath giuen vs two eares, two eyes, and but one tongue; to the end vvee ſhould heare and ſee more then we ſpeake. *Socrat.*

Though the tongue be but a ſmall member, yet it many times doth more hurt then the whole body beſides. *Pittacus.*

A good tongue is the beſt member, and an ill tongue is the vvorſt member that a man may haue.

Keepe thy friend and keepe thy tongue, for few words couereth much vviſedome, and a foole being ſilent, is thought wiſe.

Diuerſitie of meates hurt digeſtion, and changeablenes of reports beget ſlaunder.

Long promiſes are figures of crueltie, and large ſlaunders, the ſignes of great enuy.

The armes of Princes ſtretch farre, but the ſcandall of report endureth from generation to generation.

Slaunder offends the lyuing, & gnawes vpon the dead.

The ſlanderer doth euer vniuſtly accuſe, & ought to be puniſhed in the ſame ſort as the party accuſed ſhould haue beene, if the accuſation had been found true.

Slaunde-

Slaunderers in auntient time, haue beene marked in the fore-head with a hote yron.

The ſlanderer is compared vnto him which bloweth the powder that flaſheth into his owne eyes, and hindereth his ſeeing. *Greg.*

Apelles, after he had eſcaped a falſe ſlaunder, hee thus by his Art deſcribed her in a table painted. Hee pictured a Iudge with the eares of an Aſſe, hauing on the one ſide tvvo Ladies, Ignorance and Suſpition; before him falſe Accuſation, vvith a countenance full of furie, holding in the left hande a burning torch, & with his right hand pulling a young man by the haire, who lifted vp his eyes and hands to heauen; neere vnto him, was a man looking pale, earthly, and a ſquint, which was Enuy; two damſels folowed falſe Accuſation, named Treaſon and Deceit; behind vvhom ſtood a Lady wayling and mourning, called Repentance, which faſtened her eyes vpon a very fayre Lady, called Truth: declaring by this, that vvee ought not lightly to beleeue euery accuſation & ſlaunder that is brought vnto vs.

Aut in infamia, vulneribus aut morte deſinit calumnia.

Detractor vno verbo tres ſimul iugulat homines, ſeipſum, auſcultantem, et eum cui detrahit.

Of

Of Scoffing.

Defi. *Quips or ſcoffes, are deprauings from the actions of other men, they are the ouer-flowings of wit, and the ſuperfluous skummes of conceits.*

TO play the ſcoffing foole wel, is a ſigne of ſome wit, but no wiſedome.

All kinde of mockery ought to be ſhunned, which is a reproch couered with ſome fault, and which accuſtometh the mocker to raile and lye, and mooueth more then an iniury, when it proceedeth from a will to outrage & a malice without neceſsity.

An Adder keepes his venom in his taile, but the poyſon of a ſcoffer is in his tongue.

VVhat is ſweet in the mouth, is bitter in the ſtomack, and ſcoffes pleaſant in the eare, are harſh to the beſt vnderſtanding.

Tis too late to preuent ill, after ill committed, or to amend vvrong, after indignity receaued.

A fault wilfully committed by ſcoffing, can not be amended by repentance.

Hee that mocks a vviſe man vvith flattery, mocks himſelfe with inſufficiency.

Scoffes haue no reward but diſdaine, nor prayſe,

praiſe, but ill imployment.

To haunt the company of ſcoffers, is to be ſtained with ſcoffes.

To mocke the man which loue vs, is monſtrous villany.

Good and euill follow one another, ſo doe ſcoffes and hatefull eſtimation.

It is a good horſe that is not ſubiect to ſtũbling, and hee is a happy man that lyues free from idle tongues.

The leaſt man can doe ſome hurt, and the obſcureſt tongue can diſparage.

He which moſt ſcoffeth, ſhall be moſt ſcoffed at for his reward.

To ieſt is tollerable, but to doe harme by ieſts, is inſufferable. *Bias.*

Tis better to doe well then ſpeake well, but eaſier to reprehend then to amend.

The beſt reputed wit for quipping, may be graueld by a wit more ſharp, though leſſe eſteemed.

One VVoolfe vvil not make warre againſt another, neither will one ſcoffer contend in ſcoffes willingly with another; but whẽ they doe, it proues eyther fatall or witty.

There are more mockers then well meaners, and more fooliſh quips, then good precepts.

Mocking is an artificiall iniurie.

The faireſt beauty may prooue faulty, and the wittieſt ſcoffe ridiculous.

It is better to play with eares then tongues, for the one heares, but the other bites.

It is better to haue an open enemy, then a priuate ſcoffing friend.

It is better to bee borne fooliſh, then to imploy wit vnwiſely.

The loſſe that is ſuſtained with modeſtie, is better then the gaine that is gotten with impudencie.

It is good to hold an aſſe by the bridle, and a ſcoffing foole at his wits end.

To be accounted a noble mans ieſter, is to be eſteemed a mercinary foole. *Bias.*

He that makes an ordinary vſe of ſcoffing, ſhall neither be well thought of in his life, nor finde happines at his death.

Qui pergit, quæ vult dicere, quæ non vult audiet.

Parua necat morſu ſpatioſum vipera taurum,
A cane non magno ſæpe tenetur aper.

Of Phiſicke.

Defi. *Phiſicke is that naturall Philoſophie which tendeth to the knowledge of man, and thoſe cauſes which concerne the health and good eſtate of his body.*

Phiſick

PHisick is a continuall fountaine or spring of knowlege, by which we maintain long life.

The sicke man desireth not an eloquent Phisition, but a skilfull. *Seneca.*

VVee beginne to be sicke as soone as vvee be borne. *August.*

The infirmity of the body, is the sobriety of the minde. *Ambrose.*

The strength of the body, is the weakenesse of the mind, and the weakenes of the bodie, the strength of the soule. *Ierom.*

All kindes of diseases are not written in the Phisitions bookes.

Delicate fare is the mother of sicknes.

Phisicke rightly applyed, is the repayre of health, and the restitution of a vveake or decayed nature.

Next vnto the glory of God, vve ought to regard the profit of the Common wealth, & then philosophy, which is phisicke, nothing being more commodious.

Phisick beeing rightly vsed, is an art to find out the truth both of diuine & humaine beginnings.

The scope of phisicke, is to glorifie God in the workes of nature, teaching men to lyue well, and to help their neighbors.

A pratling Phisition, is another disease to

the ſicke man.

Vnskilfull Phiſitions flatter griefe, til griefe become deſperate.

An Orator doth not alwaies perſwade, nor the Phiſition cure. *Ariſt.*

To know the vſe of phiſick is ſweete, but to taſte it, is vnſauery.

It is requiſite that he be tormented vvith paine, vvhich may and will not be eaſed by phiſick.

Death holdeth a ſword againſt our throats, and phiſicke a preſeruatiue of health to our harts.

Death is moſt deſired of them that bee miſerable, and phiſicke moſt eſteemed of them that be mightie.

The cõforting of griefe, is phiſick to maintaine griefe. *Petrarch.*

They that be ſounde themſelues, are more ready in counſaile, thẽ skilful in knowledge, to preſcribe rules of phiſick to the ſick. *Bias.*

As a blind man cannot ſee the fault of anothers eyes, ſo an vnskilfull Phiſition cannot perceiue the defects of the body.

To take phiſicke when the diſeaſe is deſperate, is to deſire the Phiſition, to help to conſume our ſubſtance.

Medicines be no meate to liue by.

The patient vnruly, maketh the Phiſition more

more cruell.

The thiefe is commonly executed that killeth but one man, and the Phiſition ſcapeth, that killeth a thouſand.

Phiſitions oftentimes, doe vſe vnder the ſhowe of houey, to giue theyr patients gall; and by thys meanes preſerue theyr health; vvhereas if they vvent plainly to vvorke, the ſicke vvoulde neuer take that vvhich vvere wholeſome, if not lothſome.

The number of Phiſitions, is in the increaſing of diſeaſes.

Great varietie of medicines, doth no good at all to a weake ſtomack.

Hippocrates, aboue all other thinges, recommendeth to a Phiſition that hee ſhould vvell aduiſe himſelfe, if in plagues & ordinary diſeaſes, hee found nothing which was diuine; that is to ſay, whether the hand of God were not the proper cauſes of the ſickneſſe, of the party diſeaſed.

Sickneſſe is not to bee prouoked with phiſick, except the diſeaſe be moſt dangerous & vehement. *Plato.*

Some haue compared thoſe vvhich vſe often to take phiſick, to them vvhich driue the Burgeſſes out of the Cittie, to place ſtrangers in their roome.

Phyſitions are happy men, becauſe the

ſunne makes manifeſt vvhat good ſucceſſe ſo-euer happeneth in their cures, and the earth burieth what faulte ſo-euer they commit. *Nicocles.*

Aegri, quia non omnes conualeſcunt, non id circo nulla medicina eſt. Cicero.

Dat Galenus opes et Iuſtianus honores.
Ex alijs paleas, ex iſtis colligegrana.

Of Paine.

Defi. *Payne, aduerſitie, or perturbations, are but affections and inclinations which come from our will, corrupted by the prouocations and allurements of the fleſh, and which wholly reſiſt the diuine nature of the reaſonable part of the ſoule, faſtning it to the bodie with the nayle of diſcontentment.*

PAine is alwaies a companion of pleaſure, and danger the hand-mayd attending on delight.

To trouble a troubled man, is to redouble his payne.

VVhere aduerſities flow, there loue ebbes; but friendſhip ſtandeth ſtedfaſt in all ſtorms.

Proſperity getteth friendes, but aduerſitie trieth them. *Pacuuius.*

Miſerie is a maladie that ought to haue no

reſpect

reſpect of medicine, & vvhere neceſsity doth breede a ſore, fooliſh is that patient if hee make doubt to accept of any ſalue.

In paine and iudgement, the qualitie vvith the quantitie muſt be conſidered.

It is leſſe euill to ſuffer one, then to reſiſt many.

The greateſt miſery that may bee, is to fall into vnknowne miſery.

The vſes of pleaſure are ſet amongſt ſharpe pricking thornes, of care and diſquiet.

Miſery can neuer be ſo bitter, as eternall felicity is pleaſant. *Eraſm.*

Danger alvvaies attendeth at the heeles of pride and ambition.

Aduerſity quickneth our ſleepy ſpirits; by proſperity wee learne but ignorance, but by aduerſity we are taught knowledge.

Miſery and life are two twinnes, vvhich increaſe, are nouriſhed, & liue together.

Hee cannot rightly iudge of pleaſure, that neuer tafted paine.

He deſerueth not to poſſeſse his deſire, that is faint-harted in proſecuting his purpoſe.

As no fortune can diſmay him that is of a couragious minde, ſo no man is more wretched, then hee that thinkes himſelfe to bee vnfortunate.

In the time of calamity moſt men are more

ſory

ſory for that their enemies can ſpeak of their diſtreſſe, then for the paine they endure.

Aduerſities happening to good men, may vexe the minde, but neuer change their conſtancie.

As the moſt peſtilent diſeaſes doe gather vnto themſelues all the infirmity wherewith the body is annoyed, ſo doth the laſt miſery embrace in the extreamitie of it ſelfe, all hys former miſchiefes. S.P.S.

The iuſt man is better reformed by the proofe of afflictions, then power of pleaſure.

Patience breedes experience, experience hope, and hope cannot be confounded.

The paine of death is ſin, the paine of conſcience ſin, but the paine of hell is eternall.

The paine of the eye is luſt, the paine of the tongue liberty, and the paine of both repentance.

Miſery is full of wretchedneſſe, fuller of diſgrace, and fulleſt of gurlines. S.P.S.

The ſight of miſery, maketh the ſence of felicity more euident.

Calamities which often fall in a Common-weale are cauſe of greater comforts.

Hee ſuffers double puniſhment, that hath his paynes prolonged.

He findes helpes in aduerſity, that ſought them in proſperity.

Not

Not to know our miſery, is to liue vvithout danger.

The remembrance of pleaſures paſt, agrauates the paines that are preſent.

A fauning friend in proſperitie, wil proue a bitter foe in aduerſity.

Hee that lendeth to another in time of proſperity, ſhall neuer want helps himſelfe, in time of aduerſity.

It is hard in proſperity, to knovv vvhether our friends doe loue vs for our owne ſakes, or for our goods; but aduerſity prooues the diſpoſition of mens mindes.

Vt ſecunda moderatè tulimus, ſic non ſolum aduerſam, ſed funditus euerſam fortunam fortiter ferre debemus.

Nullus dolor eſt, quem non longinquitas temporis minuat atq; molliat. Cicero.

Of Teares.

Defi. *Teares or ſorrow, is a griefe or heauines for things which are done and paſt, they are the onely friends to ſolitarines, the enemies to company, and the heyres to deſperation.*

TEares are no cures for diſtreſſe, neyther doe preſent plaints eaſe a paſſed harme. There is no ſovver but may bee qualified with

with ſweet potions, nor any dolefull maladie but may be allayed with ſome delightful muſicke.

Teares craue compaſsion, and ſubmiſsion deſerueth forgiuenes. *Greg.*

The violence of ſorrow is not at the firſt to be ſtryuen withal; becauſe it is like a mighty beaſt, ſooner tamed with following, then ouerthrowne by withſtanding.

VVoe makes the ſhorteſt time ſeem long. S.P.S.

VVomen are moſt prone to teares, & haue them ſooneſt at commaund. *Eurip.*

Sorrowe bringeth foorth teares, as a tree bringeth forth fruite.

That griefe is beſt digeſted, that brings not open ſhame.

Burie the dead, but vveepe not aboue one day. *Homer.*

VVe ſhall ſooner want teares, then cauſe of mourning in this life. *Seneca.*

Sorrowes concealed, are more ſower, and ſmothered griefes, if they burſt not out, will breake the hart.

The hart that is greatly grieued, takes hys beſt comfort, when he findes time to lament his loſſe.

Teares are the vnfitteſt ſalue that any man can apply for to cure ſorrowe.

Tear es

Teares and ſighes, declare the hart to bee greatly grieued.

A teare in the eye of a ſtrumpet, is like heat drops in a bright ſunne-ſhine, and as much to be pittied as the weeping of a Crocodile.

Of ſorrow & lamentation, commeth watching and bleared eyes.

Teares are the badges of ſorrow. *Archim.*

Paſsion is a moſt comberſome gueſt vnto it ſelfe. S.P.S.

Deepe conceited ſorrowes are like to Sea-Iuie, which the older it is, the deeper roote it hath.

Paſsions are lyke the arrovves of *Cupid*; which if they touch lightly, proue but toyes, but once piercing the skin, they proue deepe wounds.

As the hoteſt thunders, are not alvvayes quenched vvith raine, ſo the deepeſt griefes are not alwayes diſcouered with teares.

VVhere the ſmalleſt ſhow of teares is, there is oft-times the greateſt effect of ſorrow.

Teares in many eaſe the grieued hart; for griefe is like to fire, the more it is couered, the more it rageth. *Plutarch.*

Humble teares put the accuſor to ſilence, ouercome the inuinſible, and pacifie the diſpleaſed.

Sheading of teares is the eaſing of griefe.

Great

Great is the vertue and povver of teares, vvhich tye the hands of the omnipotent, pacifie the rage of an aduerſary, appeaſe the ire of the Iudge, & change his minde from vengeance to mercy.

Tears are the fruits of paſsion, the ſtrength of vvomen, the ſignes of diſsimulation, the reconcilers of diſpleaſures, and the tokens of a broken hart.

Teares are the foode of the ſoule. *Baſill.*

There are in the eyes three ſorts of teares, the firſt of ioy, which in old men ſhewe theyr kindneſſe; the ſecond of ſorrovv, vvhich in wretched men ſhew theyr miſery; the third, of diſsimulation, which is women ſhew their nature.

Lay thy hand on thy hart vvhen thy vvife hath the teare in her eye, for then ſhe intendeth eyther to ſound thee, or to ſinck thee.

VVhen griefe doth approach, if it be ſmall, let vs abide it, becauſe it is eaſie to be borne, but if it be grieuous, let vs beare with it, becauſe our glory ſhall be the greater.

Care not for ſorrowe, it will eyther diſſolue or be diſſolued.

How miſerable is that griefe, which can vtter nothing in the torments. *Seneca.*

Men take a certaine pleaſure in vveeping, when they lament the loſſe of friends.

Solon

Solon hauing buried hys ſonne, dyd vveepe very bitterly, to whom when one ſayde, hys teares were all in vaine; for that cauſe, quoth hee, doe I weepe the more, becauſe I cannot profit with weeping.

Hee hath a hard hart that neuer lamenteth, and his hart is effeminate, that ſorroweth too much for the death of his friends.

Too much ſadneſſe in a man, is as much to be condemned, as ouer-much boldneſſe in a woman is to be deſpiſed. *Bias.*

By the Lawe of the twelue tables at Rome, all weeping & funerall teares are ſharply forbidden.

Lepidus by a long griefe conceiued of the misbehauiour of his wife, ſhortned his own dayes.

To lament with tears the follies of our former life, is profitable, but to grieue too much for worldly loſſes, is a ſigne of fooliſhneſſe.

Per lachrymas argumentū deſiderij quærimus, et dolorem non ſequimur ſed oſtendimus: nemo enim ſibi triſtis eſt.

Curæ leues loquuntur, ingentes ſtupent. Seneca.

Of

Of Neighbors.

Defi *Neighbours are thoſe in whom wee finde towards vs the greateſt bonds of charitie, & not as it is vulgarly taken, thē that liue neere about vs.*

THe greateſt loue in vs, next vnto God, ought to be loue towards our neighbors.

VVhatſoeuer duties we performe in kindneſſe towards our neighbours, we performe vnto God.

Loue is the firſt foundation of marriage, & coniunction of neighbourhood.

The end of a mans being, is the glory of his Creator, and the loue of his neighbour.

Neighbours are our likes or ſimilitudes, & our duties to them is charitie, & loue equall with our ſelues.

The loue of neighbors, appertaines mightily vnto ſaluation.

Men are not borne for themſelues, but for their country, parents, and neighbors. *Cic.*

All things on earth are created for men, & men created to worſhip God, and ayde one another.

VVhoſoeuer will follovv nature, muſt loue his neighbour, and maintaine ſocietie.

That

That man liueth moſt happily, that lyueth leaſt his owne, and moſt his neighbors.

He which liueth to himſelfe onely, ſeperats profit from honeſty.

Themiſtocles ſelling certaine land, made it be proclaimed, that it had a good neighbor. *Plutarch.*

No man may ſlaunder or lye for his profit, becauſe ſuch gaine is his neighbours indignitie.

Dutie and profit are two diſtinct things, & ſeperated, belonging to our neighbors and our ſelues.

VVe muſt eſteeme our neighbors loue, as deerely as the pureſt gold.

It is more praiſe-woorthy to releeue one neighbour, then to kill many enemies.

VVe muſt frame all our actions to the glory of God, to the loue of our neighbors, and to the profit of the Common-wealth.

The tydings of a badde mans burial, comes neuer too ſoone to the eares of his neighbor.

The enuie of a bad neighbour, is worſe then the ſting of a Serpent.

He that liues alone, liues in danger, ſocietie auoydes many perrils. *Mar. Aur.*

The loue of our neighbours, binds vs from vnlawfull actions againſt them.

Gold is proued in the fornace, and a neighbors

bours loue tried in time of trouble.

That neighbour is to bee well thought of, which is ready in good vvill to helpe according to his power.

A rolling ſtone neuer gathers moſſe, nor a fickle minded man loue, amongſt his honeſt neighbours.

A flattering neighbour is a certaine enemy, but a faythfull friend neuer diſſembles.

The loue of neighbors is the ſtrongeſt pyllar to ſupport the Common-wealth.

He is careleſſe and vncharitable, which wil play at Cards whilſt his neighbours houſe is burning.

Good turnes doone to vnthankful neyghbors, is like water poured into open ſiues.

Neceſsity ingendereth in a man vvarre againſt himſelfe, and malice to hurt his neighbour.

Vt in re ruſtica non ſatis eſt, teipſum bonũ eſſe colonum, ſed magni refert, cuiuſmodi habeas et vicinum; Sic in vita non ſatis eſt, ſe teipſum integrum virum preſtes, ſed refert cum quibus habeas conſuetudinem.

Nunc ego illud verbum experior vetus: aliquid mali eſſe propter vicinum malum. Plau.

Of

Prouerbs.

Defi. *Prouerbs are the onely ſententious ſpeeches of autentique Authors, or the vſuall phraſes begot by cuſtome.*

A Little ſtreame ſerueth to dryue a lyght Myll.

A ſmall ſumme vvill ſerue to pay a ſhort reckoning.

A leane fee is a fit reward for a lazie Clark.

A rowling ſtone gathereth no moſſe.

All is not gold that gliſtereth.

VVhere is nought to be had, the King looſeth his right.

It is good to ſtrike the yron while it is hot.

The burned child dreadeth the fire.

Soft pace goeth farre.

Good wine needeth no buſh.

Hunger is the beſt ſawce.

Sweet meat muſt haue ſower ſawce.

It is euill halting before a Cripple.

Selfe doe, ſelfe haue.

Harme watch, harme catch.

Too much of one thing, is good for nothing.

Hote ſup, hote ſwallow.

A ſcabbed ſheepe will infect a whole flocke.

Like maiſter, like man.
Looke not a giuen horſe in the mouth.
VVhē the belly is full, the bones are at reſt.
He that reckoneth without his Hoaſt, muſt reckon twiſe.
A carrion Kite, will neuer be good Hawke.
He robbeth Peter to pay Paule.
Too much familiarity breeds contempt.
Rome was not built in one day.
Better late thriue then neuer.
After death the Phiſition.
After dinner muſterd.
There is no fire without ſmoake.
A fooles bolt is ſoone ſhot.
All couet, all looſe.
After a ſtorme commeth a calme.
It is better to bow then breake.
Neede makes the old wife to trot.
Death dealeth doubtfully.
More coſt, more worſhip.
It is an ill wind that bloweth none to good,
Much coyne, much care.
Much meate, much malady.
Much learning, much ſorrow.
Looke before thou leape.
Time and tide tarrieth for no man.
Like lips, like lettice,
Many things chaunce betweene the cup & the lip.

VVhat

VVhat is bred in the bone, will neuer out of the flesh.

Euery man for himselfe, and God for vs all.

Bare words are no lawfull bargaine.

It is good sleeping in a whole skinne.

The end trieth all.

In little medling lyeth much rest.

VVake not a sleeping Lyon.

The vessell will sauour of the first liquor.

One Swallow brings not a Sommer.

VVhite siluer drawes black lines.

Fire is as hurtfull as healthfull.

VVater is as dangerous as commodious.

Credit ought rather to be giuen to the eyes then to the eares.

VVhere many vvordes are spoken, truth is held in suspition. *Stobæus.*

He that goeth a borrowing, goeth a sorrowing.

A friend in the Court, is better then money in thy purse.

He giues twise that giueth quickly.

He that spareth to speake, spareth to speed.

Seruice willingly offered, is commonly refused and suspected.

A mans owne manners doth shape him either good or bad fortunes.

A neere friend, is better then a farre dvvelling kinsman.

Discipulus prioris posterior dies.
Dulce bellum inexpertis.

Of Sentences.

Defi. *Sentences are the pithy & sweete flowers of wit, compiled in a ready & deliuer braine, and vttered in short and elegant phrases.*

HE that desireth to make a good market of his ware, must watch opportunity to open his shop.

VVhere the foundation is weake, the frame tottereth, and where the roote is not deepe, the tree falleth.

VVhere the knot is loose, the string slyppeth, and where the water is shallow, no vessell will ride.

VVhere sundry flyes bite, the gall is great, and where euery hand fleeceth, the sheepe goe naked. *Demost.*

He that talketh much and doth little, is like vnto him that sayles with a side winde, and is borne with the tide to a wrong shore.

It is hard to bring inward shame to outward confession. S.P.S.

Eagles flye alone, and they are but sheepe that alwayes flock together.

The meane man must labour to serue the mighty,

mighty, & the mighty muſt ſtudy to defend the meane.

Standing ſtreames gather filth, and flowing riuers are alwayes ſweet.

He that holds not himſelfe contented vvith the light of the ſunne, but lyfts vp his eyes to meaſure the brightnes, is made blind.

Hee that bites of euery weede to ſearch out the nature, may light vpon poyſon, & he that loues to be ſifting of euery clowde, may be ſmitten with a thunder-ſtroke.

Blazing markes are moſt ſhot at, glittering faces chiefely marked, looking eyes, haue liking harts, and liking harts may burne in luſt.

A wanton eye, is the dart of *Cephalus*, that where it leuelleth, there it lighteth, & where it hits, it woundeth deepe.

Depth of wiſedom, height of courage, and largenes of magnificence, get admiration.

Truth of word, meeknes, curteſie, mercy, & liberality, ſtir vp affection. S. P. S.

There is no man ſodainly excellent good, or extreamely euill, but growes eyther as he holds himſelfe vp in vertue, or lets himſelfe ſlide to vice.

It is as badde a conſequence to call a King proude for his treaſure, as a begger humble for his want.

Cunning to keep, is no leſſe commendable,

then courage to commaund.

The court of affection, is held by the racking ſteward Repentance. S.P.S.

As life without learning is vnpleaſant, ſo learning without wiſdom is vnprofitable.

It is an auntient cuſtome amongſt vanities chyldren, not to honor him that to the common wealth is moſt profitable, but to reuerence him, who to the Prince is moſt acceptable.

Hee properly may be called a man, that in his behauiour gouerneth himſelfe like a man, that is to ſay, conformable vnto ſuch things as reaſon vvilleth, and not as the motions of ſenſuality wiſheth.

There is no man ſo iuſt, nor of ſo cleane a iudgement, that dooth not ſhevve himſelfe fraile in matters vvhich touch his owne intereſt.

Examples of the dead that were good, doe profit men more to liue well, then the counſaile of the wicked that be lyuing, which doeth interre and bury thoſe that are now aliue.

Farre better it is to be a tennant of liberty, then a Land-lord of thrall.

He that makes himſelfe a ſheepe, ſhal be eaten of the VVolfe.

He that looſeth fauour on land, to ſeek fortune at Sea, is like him that ſtared ſo long at a

ſtarre,

ſtarre, that he fell into a ditch.

Small helps ioyned together, wax ſtronger.

He is vnworthy to be a maiſter ouer others, that cannot maiſter himſelfe. *Phocion.*

A maiſter ought not to be knovvne by the houſe, but the houſe by the maiſter.

A buſie tongue makes the minde repent at leyſure.

By repentance vve are drawne to mercy, without vvhoſe vvings we cannot flye from vengeance.

VVhere the demaund is a ieſt, the fitteſt aunſwere is a ſcoffe. *Archim.*

VVhen doggs fall a ſnarling, Serpents a hiſſing, and women a weeping, the firſt meanes to bite, the ſecond, to ſting, and the third to deceaue.

VVhere ſinne is ſupported by authority, men grow vvorſe and worſe, and vvhere puniſhment is reſtrained, there inſolency commaundeth the lawes.

A good VVoolfe will neuer hunt too neere his owne denne.

Such as be borne deafe or blind, haue commonly their inward powers the more perfit.

Hee that helpeth an euill man, hurteth him that is good. *Crates.*

VVhe that thing cannot be done that thou wouldeſt, then ſeeke to compaſſe that which

thou

thou knoweſt may be brought to paſſe.

Contempt is a thing intollerable, foraſmuch as no man can think himſelfe ſo vile, that hee ought to be deſpiſed.

Suddaine motions and enforcements of the minde, doe often break out, eyther for great good, or great euill. *Homer.*

Many men labour to deliuer themſelues from contempt, but more ſtudy to be reuenged thereof.

It is a corrupting of the good, to keep company with the euill. *Greg.*

The eye can neuer offend, if the mind wold rule the eye.

VVhere there is deuiſion, there is confuſion. *Solon.*

That perſon is not worthy to liue, that taketh not care how to liue well. *Socra.*

As things fall out, ſo doth the common ſort iudge, eſteeming things fondly, by the euent, and not looking on the cauſe.

Negligence in priuate cauſes, are very dangerous.

Solitarines is the fly-enemy that doth moſt ſeperate a man from doing well. S.P.S.

He that mindeth to conquer, muſt be carefull.

Money borowed vpon vſury, bringeth miſery, although for a time it ſeeme pleſant.

For

For a shori pleasure, long repentance is the hier. *Xenocrates.*

Priuate losse may be holpen by publique paines.

Immoderate vvealth causeth pride, pride bringeth hatred, hatred vvorketh rebellion, rebellion maketh an alteration, and changeth kingdoms.

The kinde of contemplation that tendes to solitarines, is but a glorious title to idlenes.

Liking is not alwayes the child of beauty.

Iealousie is the harbinger of disdaine. *S.P.S.*

All is but lip-wisedome that vvants experience.

VVho will resist loue, must eyther haue no wit, or put out his eyes. *Protogenes.*

Loue is to a yeelding hart a King, but to a resisting, a tyrant. *S.P.S.*

She is not worthy to be loued, that hath not some feeling of her owne worthines.

Feare is the onely knot that harteneth a tyrants people to him, vvhich once being vntied by a greater force, they all scatter from him like so many birds, vvhose cages are broken. *S.P.S.*

Ambition and loue can abide no lingering.

Grosse capacities, for that theyr ordinary conceit draweth a yeelding to theyr greater, haue not vvit to learne the right degrees of duty.

duty. S.P.S.

No thraldome to the inward bondage.

The right conceit of yong men, is that they think they then ſpeak wiſely, when they cannot vnderſtand themſelues.

He that wil needs ſtirre affections in others, muſt firſt ſhew the ſame paſsion himſelfe.

Things loſt by negligence, muſt be recouered by diligence. *Myſon.*

As rewards are neceſſary for well-dooers, ſo chaſtiſements are meet for offenders.

Vertue lyke the cleare heauen, is vvithout clouds. S.P.S.

He that will blame another, muſt firſt bee blameleſſe himſelfe, eſpecially in that matter which he blameth another for.

No outvvard vtterance can commaund a conceite.

Suſpition breedeth care, and the effects of cruelty ſtir vp a new cauſe of ſuſpition.

It is beſt dealing with an enemy, when he is at the weakeſt. *Aurelius.*

The better ſort eſchew euill for ſhame, but the cõmon people for feare of puniſhment.

Lawes not executed, are of no value, and as good not made, as not practiſed.

It is better for euery man to amend one, in dooing his duty, then euery one to ſeeke faults in others, vvithout amending errors in him-

himselfe.

Things that are wrongfully gotten, haue no certaine assurance.

Not as men would, but as men may, and as the nature of things doe require, so should they deale.

VVhere flatterers beare rule, things come to ruine. *Pompeius*.

Such is the man and his manners, as his delight and study is.

By diligence and paynes taking, all may be amended that is amisse.

VVhen things are in extreamity, it is good to be of good cheere, and rather indeuour to amend them, then cowardly to faint and dispaire of all.

They that trust much to theyr friendes, know not how shortly teares be dried vp.

Countries and states, are the rewards of valiant and couragious personages.

God and Nature, doth set all things to sale for labour.

Great is the value of order & fore-sight to gouerne things well.

Man can better suffer to be denied then to be deceaued.

Lingering is most lothsome when necessity requireth hast. *Quintil.*

The carefulnes of the vvicked, causeth

the

the godly to looke about them.

All passages are open to the stout and valiant minded man.

Flying tales and flattering newes, doe neuer good to any state.

Tis better to fight vvith an enemie at hys owne home, then for him to fight vvith vs in our Country.

Priuate vvelfare, is not to be preferred before common-weale.

VVords are vnfit weapons to withstand armour.

VViſemen being wronged, are to be feared of the wrong doers.

Cateleſſe men, are euer moſt nigh vnto their owne harme.

Faire promiſes makes fooles faine, and flatterers ſeeke by diſcrediting others, to benefit themſelues.

Good men, ſomtimes are in greater danger for ſaying the truth, then euill men for ſpeaking fallely. *Plautus.*

Of one inconuenience oftentimes ſuffered, many miſchiefes commonly followes.

Forbearance of ſpeech is moſt daungerous, when neceſsity requireth to ſpeake.

A bold ſpeech vpon a good cauſe, deſerueth fauour.

Sleepe and food, are enemies to the mourning

ning, vvhich paſsion perſvvadeth to be reaſonable. S.P.S.

Often ſuſpecting of others, commeth of ſecret condemning our ſelues.

Vnlawfull deſires are puniſhed after the effect of enioying; but impoſsible deſires are puniſhed in the deſire it ſelfe.

Aduauncement is the moſt mortall offence to enuy.

Through diligence, and care, things may be redreſſed, which were by ſloth & negligence forborne. *Aur.*

He doth wrong, that giueth cauſe of warre, not he that ſeeketh the redreſſe of wrong.

The leſſe one feareth his enemy, the nigher he is to his owne harme.

Tis better to beginne vvarre, then to abide warre.

Such as are careleſſe in theyr owne cauſes, hardly can be carefull about other mens affaires. *Thales.*

Corrupt officers, neuer vvant matter to ſatisfie their corrupt minds.

It is folly to refuſe the ayde of a ſtraunger, vvhen vve may haue it, and ſtand in need thereof.

Theſe three chiefe poynts are neceſſarily belonging to a Counſellor, to be bold, plaine, and faithfull.

That

That citty is of no value, the which is not of ability enough to puniſh wrong doers, neyther is that Common-weale any thing worth at all, where pardon, & interceſsion preuailes againſt lawes.

The minde of man is his guide in all things, and the ſame is onely to be inſtructed, & trained vp with knowledge and learning.

To know well, and to doe well, are the tvvo poynts belonging to vertue. *Origen.*

The beginning of all vertue is vviſedome, and the ende of vertue is man-hoode and courage. By the one vve know what to doe, by the other vve preſerue and maintayne our ſelues.

Vertue is prayſed of many men, but very few deſire to follow her effectually.

Honour got by vertue, hath perpetuall aſſurance. *Cicero.*

That man cannot long indure labor, which wanteth his naturall kind of reſt.

The minde of man is man himſelfe, & needeth continuall teaching.

Though that all new chaunces cauſeth preſently new thoughts; yet thereby we attaine more ſtedfaſtnes againſt miſhaps to come.

After the vnlavvfull getting of a couetous Father, followveth the riotous ſpending of a prodigall ſonne.

As the perfit golde vvhich is of a pure ſubſtance, ſooner receiueth any forme then the ſturdie ſteele, which is groſſe & maſsie mettall; ſo womens effeminate minds, are more ſubiect to ſuddaine affection, and are ſooner fettered with the ſnare of fancie, then the hard harts of men.

As golden pillars do ſhine vpon the ſockets of ſiluer, ſo doth a faire face with a vertuous minde. *Periander.*

Like as a good Muſition, hauing any key or ſtring of his inſtrument out of tune, doth not immediatly cut it off, and caſt it away, but either with ſtraining it higher, or ſlaking it downe lovver, by little and little cauſeth it to agree; ſo ſhoulde Rulers rather reforme tranſgreſſors by ſmall corrections, then ſeeke to caſt them away for euery treſpaſſe.

As *Apollidorus* was wont to ſay of *Chriſippus* bookes, that if other mens ſentences vvere left out, the pages would be voyde: ſo may vve ſpeake of Brokers, for if other men enioyed their goods, their ware-houſes would be quickly empty.

As no ſoule is exempt from ſome mixture of folly, ſo there is no ſoule cleane exempt from the ſeedes of vertue. *Plato.*

As the ſtrong bitternes of the Allow-tree, taketh away the ſweetnes of the ſweeteſt ho-

ney, ſo euill works deſtroy & take avvay the praiſe of good deeds.

As a veſſell is knovvn by the ſound, vvhether it be vvhole or broken; ſo are men proued by their ſpeech, vvhether they be vviſe or fooliſh. *Democ.*

As vvine in *Platos* opinion, is the daughter of veritie, ſo loue in *Iamblichus* cenſure, is the fruite of idlenes.

As in feaſts, hunger is the beſt ſauce, ſo of gueſts, mirth is the moſt welcome.

As the occurrence of many things bringeth much trouble, ſo the conſideration thereof, procureth experience.

As thoſe things are counted vaine vvhich procureth no profit, ſo vvhatſoeuer hangeth on profit, is impertinēt if it pertake not with vertue.

Like as a battered or crazed ſhyp, by drinking in of vvater, not onely drowneth herſelfe but all thoſe that are in her; ſo a Ruler, by vſing viciouſnes, deſtroyeth not himſelfe alone, but all others beſides, that are vnder his gouernment.

As ignorant Gouernours bring their countrey into many inconueniences, ſo ſuch as are deuiliſhly politique, vtterly ouerthrovv the ſtate.

As truth is the center of religion, ſo contra-

rie

rie opinions founded on euill examples, are the corruptions of this vvorld, and the bringers in of Atheiſme.

As it becommeth ſubiects to be obedient to their Soueraigne, ſo it behooueth that the King bee careſull for the commoditie of his Common-weale. *Sigiſm.*

As there is no deliberation good that hangeth on delay, ſo no counſaile is profitable, that is followed vnaduiſedly.

As that kingdome is moſt ſtrongeſt, where obedience is moſt nouriſhed, ſo the ſtate is moſt dangerous, where the ſouldier is moſt negligently regarded.

As no Phiſition is reputed good, that healeth other, and cannot heale himſelfe, ſo is he no good magiſtrate, that cõmandeth others to auoyde vices, and vvill not ſhunne euill himſelfe. *Mar. Aur.*

As honour conſiſteth in our knowledge & ability to puniſh, not in our power to enioy it with many perrils, ſo pollicie dependeth, as much on diſſembling things vve cannot remedy, as releeuing them by dangerous leagues.

As mild aunſwers reconcile diſpleaſures, ſo bitter ieſts, when they taxe too neerely, and too truly, leaue a ſharpe remembraunce behind them.

As the greene leaues outwardly, ſhevveth that the tree is not dry inwardly, ſo the good works openly, teſtifie the zeale of the hart inwardly. *Eraſ.*

Like as a gouernour of a ſhip is not choſen for his riches, but for his knowledge, ſo ſhold the chiefe magiſtrate in euery Citty, be choſen rather for his wiſedome and godlie zeale, then for his wealth and great poſſeſsions.

As the goodnes of wiſe men continually amendeth, ſo the mallice of fooles euermore increaſeth. *Pythag.*

As they which cannot ſuffer the light of a Candle, can much worſe abide the brightnes of the Sunne; ſo they that are troubled with ſmall trifles, wold be more amazed in waightie matters.

As fire caſt into the water, is quickly quenched, ſo a falſe accuſation againſt an honeſt life, is ſoone extinguiſhed.

As the canker eateth and deſtroyeth yron, ſo doth enuie eate and conſume the harts of the enuious.

As the ſauour of ſtinking carrion is noiſom to them that ſmell it, ſo is the ſpeech of fooles tedious to wiſe men that heare it. *Solon.*

As the wicked & malicious perſon is moſt hardy to commit greateſt crimes; ſo is he moſt cruell and ready, wickedly to giue ſentence

tence againſt another for the ſame offence.

As men eate diuers thinges by morſells, which if they ſhould eate whole wold choak them, ſo by diuers dayes wee ſuffer troubles, which if they ſhould all come together, they would make an end of vs in one day.

As ſinne is naturall, & the chaſtiſement voluntarie, ſo ought the rigour of iuſtice to be temperate, ſo that the miniſters thereof, ſhould rather ſhevve compaſsion then vengeance; wherby the treſpaſſers ſhould take occaſion to amend their ſins paſt, and not to reuenge the iniury preſent. *Hermes.*

As the knowledge of God, ought not to be vnperfect or doubtfull, ſo prayer ſhould not be faint or ſlacke, without courage or quickneſſe.

As when the vvood beeing taken from the fire, and the embers quenched, yet neuertheleſſe the ſtones oft-times remaine hote and burning, ſo the fleſh, though it be chaſtiſed with hote and dry maladies, or conſumed by many yeres in trauaile, yet concupiſcence abideth ſtill in the bones. *Antiſt.*

As after great ſtormes the ayre is cleere, ſo after the floods of repentant teares, the conſcience is at quiet.

As darnell ſpringeth vp amōg good wheat, and nettles among roſes, euen ſo enuy grow-

eth vp among vertues. *Theopom.*

As the leaues of a booke which is ſildom vſed, will cleaue faſt together, euen ſo the memory waxeth dull, if it be not oft quickned.

Like as an Adamant draweth by little and little the heauie yron, vntill at laſt it be ioyned with it: ſo vertue and wiſedome drawe mens mindes to the practiſe thereof.

As a veſſell cannot be knowne whether it be whole or broken, vntill it haue liquor in it, ſo can no man be known vvhat he is, before he be in authoritie.

As Phiſitions with their bitter drugges do mingle ſweet ſpices, that the ſick patient may the more vvillingly receiue them; ſo ought bitter rebukes to be mingled with gentle admonitions, that the offender might be the better brought to amendement.

As it is great fooliſhnes to forſake the cleer fountaines, and to drinke puddle vvater, ſo it is great folly, to leaue the ſweet doctrine of the Euangeliſts, and to ſtudy the dreames of mens imaginations.

As the bodie of man by nature is mortall, lumpiſh & heauy, delighting in thoſe things which are viſible and temporall, and alwayes of it ſelfe ſinketh downward; ſo the ſoule being of a celeſtiall nature, violently enforceth her-ſelfe to flye vpward; and with all her

might

might ſtriueth and wraſtleth continually againſt the heauy burthen of the earthly body wherin ſhe abideth, deſpiſing thoſe things which are mortall, and onely deſiring things permanent and immortall.

As ſight is in the eye, ſo is the minde in the ſoule. *Sophoc.*

As deſire is glad to embrace the firſt ſhowe of comfort, ſo is deſire deſirous of perfit aſſurance. S.P.S.

Vt ad curſum Equus, ad arandum Bos, ad indagandum canis: Sic homo ad duas res intelligendum, et agendum natus eſt quaſi immortalis Deus. Cic.

Vt ager quamuis fertilis, ſine cultura factuoſus eſſe non poteſt, ſic ſine doctrina animus.

Of Brauery.

Defi. *Brauerie is a riotous exceſſe, eyther in apparrell or other ornament; it is alſo a part of pride, and contrary to decencie and comlineſſe.*

EXceſſe of brauery, brings a man of much wealth quickly to pouerty.

Pride ioyned with many vertues, choakes them all.

They that rather delight to deck theyr bo-

dies

dies then their ſoules, ſeeme men rather created for their bodies then their ſoules.

Exceſſe in vanitie, hath neuer end.

Theft or violent death, euer waiteth at the heeles of exceſſe.

They neuer can be carefull to keep a mean in husbanding other mens wealth, which are careleſſe in beſtowing their owne ſubſtance vpon exceſſe.

To ſpend much beyond povver, and hope much vpō promiſes, makes many men beggers which were left wealthy.

He that imploieth his ſubſtance in brauery, ſhall quickly bring his eſtate to beggery.

The cauſe vvhy brauerie is ſo much eſteemed, is the reſpect the vvorlde taketh of the out-ward appearance, and neglect of the inward excellence.

How vaine a thing is brauery? vvhich is borrowed from the wormes, laboured by the hands, bought with much charge, & defaſt with euery ſpot.

There are three things that coſt deerely, & conſume quickly; a faire woman that is vnchaſt, a rich garment that hath many cuts, & a wealthy ſtocke on an ill husband.

A foole clothed in a gay garment, if he get any curteſie, may thanke his weede, and not his wit. *Archim.*

All

All outward ornaments are toyes of vanity, but an humble ſpirit is a token of pietie.

As the weede cannot be eſteemed precious for the faire flower which it bereth, ſo ought no man to be accounted vertuous, for the gay garment which he weareth.

Building may be ouerthrown with vvind, apparrell conſumed with moaths; what follie is it then for men, to delight in that which the light wind can waſt, and the ſmall worme deſtroy?

He that waſteth his wealth to follow euery faſhion, and bateth his ſubſtance to maintain his brauery, may be counted the Mercers friende, the Taylors foole, and his owne foe. *Bias.*

VVhy ſhould man be proude of his apparrell, ſeeing the flowers haue better collours, the Spiders finer threds, and the Muskcats ſweeter excrements?

Rich clothes are beggers weeds to a diſcontented mind.

Brauery of apparrell is nothing vvorth, if the minde be miſerable.

Deſire of that we cannot get, torments vs, hope of that we may haue, comforts vs, and the brauery of that we poſſeſſe, makes vs become proude.

As oyle being caſt vppon the fire, quench-

eth

eth not the flame; ſo brauery beſtowed vpon the body, neuer humbleth the ſoule.

As it is no wiſedome, in admiring the ſcabbard to deſpiſe the blade; ſo it is meer folly, to praiſe a man for his brauery, and diſcommend him for his decencie.

Raine can neuer cauſe that Corne to bring forth any fruite, vvhich is ſowne vpon hard ſtones; nor ſpeech cannot perſwade a proud man to become an enemy to braue apparrell.

Gorgious garments are markes of pride, & neſts of riotouſnes.

As a man would iudge one to be ill at eaſe, which weareth a plaiſter vppon his face, or one that hath been ſcourged, to be puniſhed by the law; ſo doth painting betoken a diſeaſed ſoule, marked with adultery. *Clem. Alex.*

The auncient Fathers called it a corruption or ſtaine, if many colours were mingled together.

VVoe to that beauty, vvhich ſleepeth not with the face. *Horace.*

If by the ciuill law the chylde may haue an action of the caſe, againſt him which ſhall deface the portract of his father; vve well imagin how much it diſpleaſeth God, if by artificial paynting we ſeeke to correct his workmanſhip.

Painting haſtens wrinckles before olde age come. *Chriſoſt.*

Thoſe which are curious in decking of the body, deſpiſe the care of their ſoule.

All kinde of painting, artificiall garniſhing, & colouring of hayre, was forbidden among the Spartans.

Splendida ſit nolo, ſordida nolo cutis.
Sint procul á nobis iuuenes, vt fæmina compti.

Of Boaſting.

Defi. *Boaſting is a part of pride, wherin a man ſeeketh to extoll himſelfe vaine-glorioſlie, beyond his deſeruing ; or the repute of the world for any action doone.*

A Dogge that barketh much, will bite but little, and the man that vſeth to make great promiſes, will yeelde but ſmall performance in the end.

Good wits are often hindered by ſhamefaſtneſſe, and peruerſe conceits are boldened by impudencie.

Many mens threatnings bee more fearefull in hearing, then hurtfull in effect.

He boaſteth in vain of his great linage, that hauing no goodnes in himſelfe, ſeeketh to be eſteemed for the nobilitie of his auncеſtors.

Great

Great offers are often promiſed in vvords, and ſildome performed in deedes.

There be many which can boaſt of battailes that neuer fought in the fields.

VVhere the matter it ſelfe bringeth credit, a man with his gloſſe deſerueth ſmall commendation.

Great boaſt giueth leaſt courage, and many words are ſigne of ſmall wit.

Arrogancy is alvvayes accompanied vvith folly, audacity, raſhnes, inſolencie, and ſolitarines. *Plato.*

A boaſting tongue is a manifeſt ſigne of a cowardly hart. *Bias.*

Creſſus boaſting of his mighty Army, vvas prettily aunſwered; It is not their multitude which follow thee, but thy courage in leading thē, vvhich ſhall make thee famous.

No man may truly brag of vvhat he hath, ſith vvhat he hath may be loſt. *Eurip.*

Tully gloried in that he had amplified the Latine tongue.

To boaſt of fortune is folly, for vvhom ſhe kiſſeth, ſhe ouerturneth, & whom ſhe threw in the duſt, ſhe raiſeth ſodainly to promotion

The vvorld can boaſt of nothing but vanitie, neyther can vanitie bragge of any thing more then the end.

He that boaſteth himſelfe to knovv euery thing,

thing, is moſt ignorant; and he that preſumeth to know nothing, is vviſe. *Plato.*

Boaſt is but the ſcumme of thought, vaniſhing vvith fading pleaſures, and entertained by fooliſh obiects.

Great threatnings are like big windes, they bluſter ſore, but they end ſoone.

The hart that contayneth it ſelfe, vvaxeth eager, but the vnbrideled tongue weakeneth the ſpirit.

It is fooliſh boaſt, vvherby men make manifeſt their own ignorance.

VVere good vvine is, there needes no garland, and vvhere vertues are, there needs no commendation.

Of few words, inſue many effects, of much boaſting, ſmall beliefes.

Thoſe that boaſt moſt, faile moſt, for deeds are ſilent.

To fill thy mouth with boaſting, is to fill thy name with ſlaunder.

It is better to be ſilent, then to bragge or boaſt vain-glorioufly any thing in our own commendation.

Zeuxes when he had finiſhed *Atalantas* picture, being ouercome with the admiration of his ovvne vvork, vvrit vnderneath; Sooner may any one enuy, then imitate vvhat I haue done.

Vana

Vana gloriam semper sequitur infamia, et qui insolenter vtitur gloria incidit in ignomiam.

Phidias sui similem speciem incluſit inclypeo Mineruæ, cum inscribere non liceret.

Of Nature.

Defi. *Nature is that spirite or diuine reason, which is the efficient cause of natural works, and the preseruing cause of those things that haue beeing, through the onely power of the heauenly VVord, which is the worke-maister of Nature, and of the whole world: and hath infused into euery thing a liuely vertue and strength, whereby it increaseth, and preserueth it selfe by a naturall facultie.*

NAture in despight of Time, will frowne at abuse.

Nature hath a certaine predominant power ouer the minde of man.

The man that lyueth obedient to nature, can neuer hurt himselfe thereby.

Actions wrought against nature, reape despight, and thoughts aboue nature, disdaine.

As Art is a helpe to nature, so is experience the triall and perfection of Art.

As nature hath gyuen beautie, and vertue giuen courage, so nature yeeldeth death, and

vertue

vertue yeeldeth honour.

It is an old plague in mans nature, that many men (for the moſt part) leaue the amendement of theyr liues farre behinde them, to ſette theyr honors the more before them.

Nature is aboue Art in the ignorant, and vertue aboue all thinges is eſteemed of the wiſe.

It is hard to ſtraighten that by Art, which is made crooked by nature. *Perian.*

Nature is pleaſed in the eye, reaſon in the minde, but vertue in them both.

Conſider what nature requires, & not how much affection deſires.

Nature guideth beaſtes, but reaſon ruleth the harts of men.

VVhere in one man doe meete incertaintie of affection, and malice of nature, there is no other hope in him, then diſtruſt, periurie, words, and reuenge.

Such as liue according to nature, are neuer poore, and according to the opinion of men, they are neuer rich; becauſe nature contenteth herſelfe, & opinió doth infinitely couet.

Phillip king *Alexanders* Father, falling vpon the ſands, & ſeeing there the marke & print of his body, ſaid; how little a plot of ground is nature content with? and yet we couet the whole world.

The

The God vvhich is God of nature, dooth neuer teach vnnaturalnes. *S.P.S.*

Nature is higher prised then wealth, & the loue of our Parents ought to be more precious then dignitie.

Fire cannot be hid in the straw, nor the nature of man so concealed, but at the last it wil haue his course.

In nature nothing is superfluous. *Arist.*

Cineas the Phylosopher, vvas of this opinion, that when the Gods framed Nature, they went beyond theyr skill, in that (quoth he) the maker was subiect to the thing made.

VVhere nature is vicious, by learning it is amended, and vvhere it is vertuous, by skil it is augmented.

There is no greater bonde then dutie, nor straighter Lawe then nature; and where nature inforceth obedience, there to resist, is to striue against God. *Lactan.*

Better is seueritie in nature, then contempt in nature.

Liberall Sciences are most meet for liberal men, and good Arts for good natures.

Nature without learning and good bringing vp, is a blinde guide; learning vvithout nature, wanteth much; and vse vvithout the two former, is vnprofitable.

Nature beeing alwayes in a perpetuall motion,

tion, desireth to be driuen to the better part, or else shee suffereth herselfe to be vvayghed downe as a ballance to the worser.

Nature is our best guide, whom if we folow we shall neuer goe astray. *Arist.*

Nature friendly sheweth vs by many signes what she would, vvhat she seeketh, and vvhat she desireth; but man by some strange mean vvaxeth deafe, and will not heare vvhat she gently counsaileth.

Nature is a certaine strength & power put into things created by God, vvho gyueth to each thing that which belongeth vnto it.

To striue against nature, is lyke the monstrous broode of the earth, to make warre against the Gods in heauen.

Quod satiare potest diues natura ministrat.
Quod docet infrænis gloria, fine caret.

Hoc generi hominum a natura datũ, vt qua in familia laus aliqua forté floruerit, hanc feré qui sunt eius stirpis (quod sermo hominum ad memoriam patrum virtute celebretur) cupidissimé persequantur.

Of Lyfe.

Defi. *Lyfe, which we commonly call the breath of this world, is a perpetuall battayle, and a sharpe skirmish, wherein wee are one while*

hurt with enuy, another while with ambition, and by and by with ſome other vice, beſides the ſuddaine onſets giuen vpon our bodies by a thouſand ſorts of diſeaſes, and floods of aduerſities vpon our ſpirits.

LIfe is a pilgrimage, a ſhadovve of ioy, a glaſſe of infirmity, and the perfect pathway to death.

All mortall men ſuffer corruption in theyr ſoules, through vice, and in theyr bodyes through wormes.

It is a miſerable life where friends are feared, and enemies nothing miſtruſted.

It is better not to liue, then not to knovve how to liue. *Saluſt.*

It is hard for a man to liue well, but very eaſie to die ill.

In lyfe there is time left to ſpeake of the incombrances of fancy, but after death no poſſible meanes to redreſſe endleſſe calamity.

If a good man deſire to lyue, it is for the great deſire he hath to doe good; but if the euill deſire to lyue, it is for that they vvould abuſe the world longer.

The chyldren of vanity call no time good, but that wherein they liue according to their owne deſire, & doe nothing but follow theyr owne filthy luſts.

Mans

Mans lyfe is lyke lyghtning, vvhich is but a flaſh, and the longeſt date of yeeres, is but a hauens blaze.

Men can neither inlarge their lyues as they deſire, nor ſhunne that death which they abhorre. *Menan.*

A deteſtable life, remoueth all merrit of honorable buriall.

It is better to lyue in meane degree, then in high diſdaine.

By life groweth continuance, and by death all things take end.

Life and death are in the power of the tong. *Gueuara.*

The man that deſireth life, & feareth death, ought carefully to gouerne his tongue.

Life is ſhort yet ſweet. *Euripides.*

Life to a wretched man is long, but to him that is happy, very ſhort. *Menander.*

Mans life is a warfare. *Seneca.*

The mortall life which we inioy, is the hope of life immortall. *Aug.*

An vndefiled life is the reward of age. *Aug.*

No man is ſo old, but thinketh he may yet liue an other yeere. *Hierom.*

The breath that maintaineth life, endeth it.

A good lyfe, is the readieſt vvay to a good name. *Aurel.*

Better it is to be carefull to liue vvell, then

desirous to liue long.

A long lyfe, hath commonly long cares annexed with it.

Most men in these dayes, wil haue precepts to be ruled by their life, and not theyr life to be gouernd by precepts.

Mans life ought to be lyke vnto an image, that hath euery part perfit in it.

Our lyfe ought not to depend vppon one onely hope, no more then a shyppe is to be stayed with oue anker.

Fooles vvhen they hate theyr lyfe, vvill yet desire to liue, for the feare vvhich they haue of death. *Crates.*

Mans life is lent him for a time, and he that gaue it, may iustly demaund it when he will.

They liue very ill, vvho alvvayes thinke to liue.

To a man in misery, lyfe seemeth too long, but to a worldly minded man lyuing at pleasure, life seemeth too short. *Chilo.*

VVhat a shame is it for men to complayne vpon God, for the shortnes of their life, when as they themselues, as short as it is, doe through ryot, malice, murthers, care, and warres, make it much shorter, both in themselues and others? *Theophrastus.*

——*hoc est.*

Viuere bis, vitâ posse priore frui.

Est

Eſt noſtra vino vita quam ſimillima
Aceſcit, eſt quam reliquæ parua portio.

Of the Soule.

Defi. *The ſoule is a created ſubſtance inuiſible, incorporall, immortall, reſembling the image of her Creator; a ſpirit that giueth life to the body wher-vnto it is ioyned, a nature alwaies mouing it ſelfe, capable of reaſon and the knowledge of God, to loue him, as being meete to be vnited to him through loue, to eternall felicity.*

THE greateſt thing that may be ſaid to be contained in a little roome, is the ſoule in a mans body. *Plato.*

An holy & vndefiled ſoule, is like heauen; hauing for her Sunne, vnderſtanding, & the zeale of iuſtice and charity; for the Moone, fayth; and her vertues for the ſtarres.

Euery ſoule, is eyther the ſpouſe of Chriſt, or the adultreſſe of the deuill. *Chriſ.*

The mind is the eye of the ſoule. *Plotinus.*

The ſoule is compounded of vnderſtanding, knowledge, and ſence; from which all Sciences and Arts proceede, and from theſe ſhe is called reaſonable.

The ſoule is deuided into tvvo parts, the

one ſpirituall or intelligible, vvhere the diſcourſe of reaſon is; the other brutiſh, which is the ſenſuall will of it ſelfe, wandring where all motions contrary to reaſon reſt, and delighting onely to dvvell, where euill deſires doe inhabite.

The actions of the ſoule, are vvill, iudgement, ſence, conceiuing, thought, ſpirit, imagination, memory, vnderſtanding.

The incomparable beauty of the ſoule, is prudence, temperance, fortitude, & iuſtice.

All the felicity of man, as vvell preſent as to come, dependeth on the ſoule. *Clement.*

The ſoule is the organ and inſtrument of God, whereby he worketh in vs, and lifteth vs vp to the contẽplation of his diuine power and nature.

The ſweeteſt reſt and harbor for the ſoule, is a conſcience vncorrupted.

The Philoſophers ſet downe foure powers to rule in the ſoule, reaſon, will, anger, & concupiſcence; in which they lodged foure vertues to euery one: prudence, iuſtice, fortitude, and temperance.

The ſoule payeth wel for her hire in the body, conſidering what ſhe there ſuffereth.

The ſoule of the iuſt man is the ſeat of wiſedome. *Auguſt.*

The body is the ſepulcher of a dead ſoule.

The

The ſoule is the breathing of God. *Ambr.*

If thy ſoule be good, the ſtroke of Death cannot hurt thee, for thy ſpirit ſhall liue bleſſedly in heauen. *Baſil.*

As they that haue healthfull bodies, eaſily endure both cold and heat, ſo they that haue a ſtayed and ſetled ſoule, haue the dominion ouer anger, greefe, ioy, and all other their affections. *Plato.*

It is not death that deſtroieth the ſoule, but a bad life.

A ſound ſoule, correcteth the naughtines of the body.

All mens ſoules are immortall, but the ſoules of the righteous are immortall and diuine. *Socra.*

It is good to haue a regard to the health of the mind, that the body thereby may be preſerued from danger.

The power of the minde is two-fold; one part is in the appetite, the other in reaſon: which teacheth what is to be followed, and what is to be eſchewed. By this, reaſon commaundeth, and appetite obeyeth.

The diſeaſes of the body are eaſie to be cured, but for the malady of the minde, no medicine can be found.

The pleaſure of the minde excelleth the pleaſures of the body.

By

By vvhat other name canſt thou call the ſoule, then God, dwelling in a mans body.

It is as great charity to edefie the ſoule, as ſuſtaine the body. *Ber.*

The nobility of the ſoule is alvvayes to be thought vpon.

The ſoule in the fleſh is as amongſt thorns. *Bernard.*

The ſoule is the naturall perfection of the body. *Aurel.*

The body conſidereth nothing but vvhat is preſent, the minde conceaueth vvhat is paſt, and what is to come.

The ſoule of man is an incorruptible ſubſtance, apt to receaue either ioy or pain, both heere, and eſe where. *Solon.*

The ſoule deſpiſeth all worldly buſines, and being occupied onely about heauenly matters, ſhe reioyceth greatly vvhen ſhe is deliuered from theſe earthly bands.

VVhile the ſoule is in the company of good people, it is in ioy; but when it is among euill men, it is in ſorrow and heauines.

As the body is an inſtrument of the ſoule, ſo is the ſoule an inſtrument of God.

The body vvas made for the ſoule, and not the ſoule for the body.

Looke hovv much the ſoule is better then the body, ſo much more greeuous are the

diſeaſes

diſeaſes of the ſoule, then the greefes of the body. *Diogenes.*

By the iuſtice of God, the ſoule muſt needs be immortall, and therfore no man ought to neglect it, for though the body dye, yet the ſoule dieth not.

The delights of the ſoule are, to knovv her Maker, to conſider the works of heauen, and to know her owne ſtate and being.

Tres vitales ſpiritus creauit Omnipotens, vnum qui carne non tegitur: alium, qui carne tegitur, ſed non cum carne moritur: tertium, qui carne tegitur, et cum carne moritur. Primus Angelorũ, ſecundus hominum, tertius brutorum eſt.

Anima dum viuificat corpus anima eſt, dum vult animus, dum ſcit mens, dum recolit memoria, dum rectum iudicat ratio, dum ſpirat ſpiritus, dum aliquid ſentit ſenſus eſt.

Of the Sences.

Defi. *Sences are the powers of the ſoule & bodie, in number fiue; ſeeing, hearing, ſmelling, taſting, and touching.*

Of Seeing.

TVlly would neuer leaue, vntill the eye, the eare, the mouth, and euery ſence of his auditors were full.

The

The eyes vvere giuen to men, to be as it were theyr watch-towers and ſentinels, the guiders and leaders of the body.

Of more validity is the ſight of one eye, thē the attention of ten eares; for in that a man ſeeth, is aſſurance, and that he heareth, may be an error.

The piercing power of the ſight, is able to reade *Homers Iliads*, though they were written in the compaſſe of a nut-ſhell.

The ſight, the affection, and the hands, are inſtruments to gather bribes.

Sight increaſeth compaſsion, and compaſſion calleth vp care. S.P.S.

VVhat can ſaying make thē beleeue, whom ſeeing cannot perſwade. S.P.S.

Sight is the riches which nature granteth to the pooreſt creature. S.P.S.

A vvanton eye is the meſſenger of an vnchaſt hart. *Auguſt.*

Marcus Varro was ſurnamed *Strabo* for his quicke ſight, that from *Libæum* a prouince in *Sicilia*, he could tell the number of the ſaile of ſhippes wnich came out of the Hauen of *Carthage*.

He that is born blind, is wiſer then the deafe or dumb. *Ariſt.*

Blindnes it ſelfe commends the excellency of ſight. *Aug.*

The

The eye is the moſt precious part of the body; and therfore it is ſaid, I will keepe thee as the apple of mine eye.

The eyes are the windowes of the body, or rather of the ſoule, which is lodged in it.

The ſight is the chiefeſt ſence, and the firſt Miſtreſſe that prouoked men forward to the ſtudy and ſearching of knowledge and wiſedome.

By hearing not ſeeing vvee come to the knowledge of truth.

Hearing is the preparation of the ſight. *Ber.*

That which the eye ſeeth, the hart is often greeued at.

The ſence of the eyes aunſwereth to the element of fire.

Man onely of all creatures ſeeth and contemplateth at once. *Plato.*

Nihil eſt difficilius quam á conſuetudine oculorum mentis aciem abcucere.

Totius hominis debilitas eſt occulos perdidiſſe.

Hearing.

THe eare tryeth the vvords, as the mouth taſteth meate.

To vvhom ſoeuer at the firſt, the ſence of hearing is denied, to them the vſe of the tong ſhall neuer be graunted.

As a ſtone caſt into the water maketh many rounds,

rounds, ſo a ſound vvhich is begotten in the ayre hath his circles, vvhich are multiplyed vntill they come to the eare. *Ariſt.*

Each eare ſucks vp the wordes a true loue ſcattereth. S.P.S.

The eares of a man, and the eares of an Ape are not to be moued.

Plinie wryteth a wonderfull example of the ſence of hearing; that the battaile which was fought at Sybaris, the ſame day vvas heard at Olympia, the places being aboue fiue hundred miles diſtant.

Nothing is more pleaſant to the eare, then variety.

The ſence of hearing, is aunſwerable to the element of the ayre.

Qui audiunt audita dicunt, qui vident plane ſciunt.

Auris prima mortis ianua, prima aperiatur et vitæ. Bernardus.

Smelling.

THe ſence of ſmelling, is meerely conioyned with the ſence of taſting.

The ſence of ſmelling, is not onely for pleaſure, but profit.

Albeit euery thing that ſmelleth vvell, hath not alvvayes a good taſt; yet vvhat-ſoeuer a man findeth good to his taſt, the ſame hath

alſo

alſo a good ſmell; and that which is found to haue an ill reliſh, the ſame hath alſo a badde ſmell.

Sweet ſmels, are good to comfort the ſpirits of the head, vvhich are ſubtile and pure, and ſtinking ſauours are very hurtfull for the ſame.

This ſence of ſmelling, agreeth with the aire and fire; becauſe ſmells are ſtirred vp by heate, as ſmoake by fire, vvhich afterward by meanes of the ayre, are carried to the ſence of ſmelling.

Non bené olet, qui ſemper olet.

Odorem morum fama dijudicat colore conſcientiæ, Bernardus.

Taſting.

THe ſence of taſt, is that ſence whereby the mouth iudgeth of all kinds of taſt.

Hee that hath not taſted the things that are bitter, is not worthy to taſt the things which are ſweeter.

The iudgement of taſte is very neceſſary for mans life, and eſpecially for the nouriſhment of all liuing creatures, becauſe all things which the earth bringeth forth, are not good for them.

Taſt (as is ſayd before of ſmelling) is not only for pleaſure, but alſo for profit.

This

This ſence of taſting, aunſwereth to the element of ayre.

Intellectus ſaporum eſt cæteris in prima lingua, homini impalato.

Guſtus mercatum inuitat. Euripides.

Touching.

THe ſence of touching, aunſwereth the element of the earth; to the end it might agree better with thoſe things that are to be felt thereby.

The vigour and ſence thereof, ought to be cloſe together, and throughout, and ſuch as taketh more faſt and ſurer hold then any of the reſt.

The ſence of touching although it be the laſt, yet is it the ground of all the reſt. *Ariſt.*

One may liue without ſight, hearing, and ſmelling, but not without feeling.

Senſuum ita clara iudicia et certa ſunt, vt ſi optio naturæ noſtræ detur, et ab ea Deus aliquis requirat, contenta né ſcit ſuis integris in corruptiſque ſenſibus, an poſtulet melius aliquid, non videam quod quærat amplius. Cic.

Nos Aper auditu, Linx viſu, Simia guſtu.
Vultur odoratu, nos vincit Aranea tactu.

Of

Of Chyldren.

Defi. *Our children are the naturall and true issues of our selues, of the selfe same mould and temprature begot by the worke of nature, and made by the power of the Almighty.*

CHyldren are a blessing of God, bestowed vpon man for his comfort.

Chyldren according to theyr bringing vp, prooue eyther great ioy, or great greefe to their parents,

He is happy that is happy in his children.

VVhen we behold our chyldren, we see a new light. *Theocritus.*

A good sonne is a good Cittizen. *Stobæus.*

That child is not bound in duty to his parents, of whom he neuer learnt any vertuous instruction.

VVhatsoeuer good instructions chyldren learne in theyr youth, the same they retayne in their age.

No error giues so strong assault, as that which comes armed with the authority of parents. S.P.S.

The wicked example of a Father, is a great prouocation of the sonne to sinne.

Nothing is better to be commended, in a Father,

Father, then the teaching of his children by good enſample, as much as by godly admonition.

Children by theyr laſciuious and vngodly education, grovv in time to be perſons moſt monſtrous and filthy in conuerſation of lyuing.

The fault is to be imputed vnto the Parents, if chyldren for want of good bringing vp, fall to any vnhoneſt kind of life.

As thoſe men vvhich bring vp horſes, vvill firſt teach them to follow the bridle: ſo they that inſtruct chyldren, ought firſt to cauſe them to giue eare to that which is ſpoken.

Men ought to teach theyr chyldren liberall Sciences, not becauſe thoſe Sciences may giue any vertue, but becauſe theyr mindes by them, are made apt to receaue any vertue. *Seneca.*

Thoſe children vvhich are ſuffered eyther to eate much, or ſleepe much, be commonly dull-witted, and vnapt to learne.

As waxe is ready and plyant to receaue any kinde of figure or print: ſo is a young childe apt to receaue any kind of learning.

The youngeſt plants vvell kept, become great trees, and chyldren vvell brought vp, moſt worthy men.

The child that hath his minde more conſtant

ſtant then his yeeres, yeeldes many hopes of a ſtayed and toward age.

He that corrects his ſonne, and brings hym vp in avve, giues his ſonne an example hovv to bring vp his owne children afterward in humble obedience.

He that letteth his ſonne runne at his owne libertie, ſhall finde him more ſtubborn then any head-ſtrong Colt, when he commeth to be broken. *Bias.*

The beſt way to make thy children to loue thee when thou art olde, is to teach them obedience in their youth.

VVoe be to thoſe parents, vvhoſe children miſcarry through want of good education.

Nothing either ſinketh deeper, nor cleueth faſter in the minde of man, then thoſe rules which he learned when he was a child.

The ſonne cannot but proſper in all his affaires, which honoureth his parents with the reuerence due vnto them.

VVhen thy Father waxeth old, remember the good deeds he hath done for thee vvhen thou waſt young.

Thou haſt liued long enough, if thou haſt liued to releeue the neceſsity of thy Father in his old age.

The lawe of nature teacheth vs, that vvee ſhould in all kindnes loue our parents.

Thoſe chyldren that denie dutifull obedience vnto their parents, are not vvorthy to liue.

Solon made a law, that thoſe parents ſhould not be releeued in their old age of their children, vvhich cared not for theyr vertuous bringing vp.

Hee is a vvretched Father that bringeth a ſtepdame into the houſe. *Quintil.*

VVe ought to giue good examples to children, becauſe if they ſee no vncomlines, they ſhall be inforced to follow goodnes and vertue. *Xenophon.*

The Lacedemonians aunſwered *Antipater*, that they woulde rather die, then giue him their children, which he demaunded for hoſtages; ſo great account made they of theyr education.

Some haue written, that at Rome in auntient time it was ordained, that chyldren for the firſt fault ſhould be told of it, for the ſecond puniſhed, for the third hanged, and the Father baniſhed.

Such as leaue great riches to their children without ſeeing them brought vp honeſtlie, are like vnto them that giue much prouender to young horſes, but neuer breake them at all, for ſo they wax fatte, but vnprofitable. *Socrates.*

Hee

Hee which maketh his ſonne worthy to be had in eſtimation, hath done much for him, although he leaue him but little wealth.

Children ought to learne that vvhich they ſhould doe when they are men. *Auguſt.*

No puniſhment can bee thought great enough, for that child which ſhould offer violence to his parents; vvhom (if there vvere occaſion offered) he ſhould bee ready to defend with loſſe of his owne life.

Striue not in wordes with thy Parents, although thou tell the truth.

Solon being asked why hee made no law for Paracides; aunſwered, that he thought none would be ſo wicked.

Cæreus in vitium puer eſt monitoribus aſper. Horacius.

Magnam vim, magnam neceſsitudinem, magnam poſsidet religionem patremus, maternuſque ſanguis: ex quo ſi qua macula concepta eſt, non modo elui non poteſt, verum eó vſq; permanat ad animum vt ſummus furor, atque amentia conſequatur eum.

Of Youth.

Defi. *Youth is the fourth age of man, then doe men growe in body, in ſtrength, and reaſon; in vice and vertue: and at that age the na-*

ture of a man is knowne, and wherevnto hee bendeth his minde, which before could not be discerned, by reason of the ignorance of his age.

THe deeds that men cõmit in their youth, were neuer yet found so vpright and honest, but it was thought more praise-worthy to amend them then declare them.

Youth that heere-to-fore delighted to try theyr vertues in hard Armors, take novve theyr whole delight and content in delicate and effeminate amors.

VVantonnesse, liberty, youth, and riches, are alwayes enemies to honestie. *Solon.*

Youth going to warres, ought to feare nothing but good and euill renowne. *Eurip.*

In the old time there were certaine persons chosen out of diuers good Townes, vvhich they called *Sophronists*, who had a continuall charge and care, to controle, moderate, and rule, the manners of youth.

It is very requisite, that youth bee brought vp in that part of learning which is called humilitie. *Lactan.*

A man followeth al his life long his first addressing in his youth, as if a tree blossom not in the spring, it will hardly beare fruite in autumne.

As the Cipres tree, the more it is vvatered, the more it withereth, & the oftner it is lopped, the ſooner it dieth; ſo vnbridled youth, the more it is by graue aduiſe counſailed, or due corrections controled, the ſooner it falleth to confuſion.

VVhere vice is imbraced in youth, there commonly vertue is neglected in age. *Cic.*

Youth for the moſt part followeth vvanton vvit too wilfully, neuer preuenting perrils while they are paſt, nor dreadeth dangers vntill they be halfe drowned.

Youth fiereth his fancie vvith the flame of luſt, & old age fixeth his affections with the heate of loue.

Young yeeres make their account onely of the gliſtering ſhew of beauty, but gray haires reſpect onely the perfect ſubſtance of vertue.

The minde of a young man is momentary, his fancie fading, his affections fickle, his loue vncertaine, & his liking as light as the wind; his fancie fiered with euery new face, and his minde moued with a thouſand ſundry motions, lothing that which of late hee did loue, and liking that for which his longing minde doth luſt; frying at the firſt, and freezing at the laſt.

The follies that men cõmit in theyr youth, are cauſes of repentance in old age.

Cupid alloweth none in his court but young men that can ſerue, freſh & beautifull to delight, vviſe that can talke, ſecrete to keep ſilence, faithfull to gratifie, and valiant to reuenge his miſtreſſe iniuries.

It is not loue, but ſorow, nor mirth, but diſpleaſure, not taſt, but torment, not delight, but deſpight, not ioy, but annoy, nor recreation, but confuſion, when in a louer there is not both youth and liberty.

The prime of youth, is as the flowers of the Pine tree, which are glorious in ſight, & vnſauorie in the ſmell.

Youth, if it bluſh not at beautie, and carrie antidotes of wiſedome againſt flatterie, follie will be the next hauen he ſhall harbor in.

He that in youth guideth his life by reaſon, ſhall in age finde the ready foote-path from ruine. *Theopom.*

There is nothing ſweeter then youth, nor ſwifter decreaſing while it is increaſing.

Young VVillowes bend eaſily, and greene wits are intangled ſuddainly.

So tutor youth, that the ſinnes of age bee not imputed to thee. *Pythag.*

Impardonable are theyr offences, that for heaping vp of riches, forget to bring vp their youth in honeſt manners.

Noble wits corrupted in theyr youth vvith vice,

vice, are more vngracious then peasants that are borne barbarous.

Youth well instructed, maketh age wel disposed.

Hee is most perfit, vvhich adorneth youth with vertues. *Hermes.*

The better that a child is by birth, the better ought he in his youth to be instructed.

The impression of good doctrine stampt in youth, no age nor fortune can out-weare.

Examples are the best lessons for youth.

VVhen young men vvil sport and recreate themselues, let them betware of ryot, and remember modestie.

The humor of youth is, neuer to think that good, whose goodnes he seeth not. S.P.S.

The death of youth is a shypwrack.

Youth ought to vse pleasure and recreation, but as naturall ease and rest.

The instructions which are giuen to youth ought not to be teadious; for beeing pithie and short, they will the sooner heare them, & the better keepe them.

Young men are no lesse bound to their Tutors for the vertues they teach them, then to theyr parents for the lyfe they gaue them.

It is most requisite, that Princes prouide vertuous Tutors to instruct their chyldren in theyr youth, that they may be after them

the

the better able to gouerne their kingdoms.

Semper magno ingenio odoleſcentes refrænandi potius á gloria quã inuitandi ſunt, amputanda ſunt plura illi ætati, ſiquidem efflореſcit ingerij laudibus.

Vicina eſt lapſibus iuuentas quia variarũ æſtus cupiditatũ feruore calentis ætatis inflammatur.

Of Muſicke.

Defi. *Muſicke is an inſearchable and excellent Art, in which, by the true concordance of ſoundes, a ſound of harmonie is made, which reioyceth the ſpirits, and vnloadeth griefe frõ the hart, and conſiſteth in time and number.*

THE moſt commendable end of muſicke is the praiſe of God.

Diſagreeing muſick and vaine paſtimes, are the hinderances of delight.

The brutiſh part of the ſoule, depending of the feeding beaſt vvithout reaſon, is that which is pleaſed, and ordered by ſoundes and muſicke.

Muſicke, is fitter for funeralls then feaſts, & rather meet for paſsions of anger, then dalliance and delight. *Eurip.*

Muſicke vſed moderatly, like ſleepe is the bodies beſt recreation.

Loue

Loue teacheth muſicke, though a man bee vnskilfull. *Plutar.*

Muſick is the gift of God.

The better muſick, the more delighted in.

To ſing well, and to liue ill, is abhominable before God.

Nothing rauiſheth the minde ſooner then muſick, and no muſicke is more ſweete then mans voyce.

There is no law to be compared with loue, nor any Art to the Art of muſick.

The ignorance of muſick hindreth the vnderſtanding of the ſcriptures. *Auguſt.*

One day takes from vs the credite of another, and one muſick extinguiſheth the pleaſure of another.

Muſick and pleaſure are euer counted beſt, when they coſt deereſt.

Muſick ouercommeth the hart, & the hart ruleth all other members.

Beautie is no beautie vvithout vertue, nor muſicke no muſicke without Art.

Muſick is a comfort to the mind oppreſſed with melancholy.

Diuerſitie and change, is Natures chiefeſt muſicke.

That muſicke looſeth moſt his ſounde and grace, which is beſtowed vpon a deafe man.

It is impoſsible with great ſtrokes to make

ſweet

ſweete muſick.

Patience exceedeth knowledge, & muſick begetteth patience.

The loude ſound of Drummes and Trumpets, is counted a Captaines vvarfaring muſick. *Bias.*

Shame and danger are prides muſitians.

Hope is griefes beſt muſick, & ouercomes the deſires of the ſoule.

Muſicke ouer our ſoules is both Queene & Miſtreſſe.

All things in this worlde, is but the muſicke of inconſtancie.

Muſicke which comforts the minde, hath power to renue melancholie. *Eurip.*

All thinges loue theyr likes, and the moſt curious eare the delicateſt muſick.

Too much ſpeaking hurts, too much galling ſmarts, and too much muſicke gluts and diſtempereth.

Muſick is the world of ſciences; for it imbraceth all diſcipline, without which it cannot be perfit.

Youth ought to exerciſe thẽſelues in muſicke, and to employ their time in thoſe harmonies which ſtirre vp to commendable operations & morrall vertues, tempering deſires, greedines, and ſorrowes; foraſmuch as muſicke conſiſteth in certaine proportions

and

and concords of the voyce.

Muſick is the Load-ſtone of fellowſhip, the cheerefull reuiuer of dulled ſpirits, & the ſole delight of dauncing.

Siluestres homines, ſacer interpresq; Deorum,
Cædibus et fædo victu deterruit Orpheus.
Dictus ob id lenire tigres rabidoſque leones.
Vt quidam magnetes ferrũ attrahunt, at Theamedes qui in Aethiopia naſcitur, ferrum abigit, reſpuitque; Ita eſt muſices genus, quod ſedet affectus, eſt quod incitet.

Of Dauncing.

Defi. *Dauncing is an actiue motion of the bodie, which proceedeth from the lightneſſe of the hart; iudicially obſeruing the true time and meaſure of muſicke.*

TIme and Dauncing are twinnes, begot together; Time, the firſt borne, beeing the meaſure of all mouing, and dauncing the mouing of all in meaſure.

Dauncing is loues proper exerciſe.

Dauncing is the child of muſick & loue.

Dauncing like Loue his Sire, whom paynters make a boy, euer flouriſheth in luſtie youth.

Loue brought foorth the three Graces, vvith

vvith hande in hande, dauncing an endleſſe round, and with regarding eyes, that ſtill beware that there be no diſgrace found among them.

Dauncing is the faire character of the worlds conſent, the heauens great figure, & the earths ornament.

The virgins of Baſill, on the feſtiuall dayes, vſe to daunce publiquely, without the company and leading of men, and to ſing chaſt ſongs. And by this meanes effeminacie, idlenes, and laſciuiouſneſſe beeing auoyded, they become the mothers of well knit, and manlie children. *Ramus.*

Pirrhus play, vvhich he inuented in Creete for the ſouldiours to exerciſe themſelues in Armes, wherein he taught diuers ieſtures, & ſundry ſhyfts in mouings, whence firſt proceeded much the vſe of vvarres, was a kinde of dauncing in Armes, as *Dioniſius Halicarnaſſæus* in his 7. booke teſtifieth.

VVhen the Mermaides daunce and ſing, they meane certaine death to the Marriner.

VVhen the Dolphins daunce, ſome dangerous ſtorme approcheth.

The ſoberer and wiſer ſort among the heathen, haue vtterly diſliked dauncing; and among the olde Romaines it was counted a ſhame to daunce.

Daun-

Dauncing is the chiefeſt inſtrument of ryot and exceſſe.

No man beeing well in his wits wil daunce, neither vvill an honeſt man daunce openly, if hee might get thereby very great inheritance. *Cicero.*

Semphronia a Romaine Lady, although fortunate in husband & chyldren, & famous for her knowledge in lerning, yet was blemiſhed with note of laſciuiouſnes, for more then neceſſary expertnes in footing a daunce.

Plato and *Ariſtippus* being inuited to a banquet of *Dioniſius*, & being both by him commaunded to array themſelues in purple, and to daunce, *Plato* refuſed with this aunſwere, I am borne a man, and know not how to demeane my ſelfe in ſuch vvomaniſh effeminacie. *Ariſtippus* arrayed himſelfe in purple, and prepared himſelfe to daunce with this aunſwere, At the ſolemnities of our father *Liber*, a chaſt minde knoweth not howe to be corrupted.

Cliſthenes King of Sicyon, hauing a daughter marriageable, commanded that it ſhould bee proclaimed at the games of Olympus, that he that would be counted *Cliſthenes* ſon in lawe, ſhoulde within threeſcore dayes repaire to Sicyon. VVhen many vvooers had mette together, *Hippoclides* the Athenian,

ſonne

ſonne of *Tiſander* ſeemed the fitteſt, but whē as hee had trode the Laconique and Attique meaſures, and had perſonated them with his legs and armes, *Cliſthenes* ſtomaking it, ſayd, O thou ſonne of *Tiſander*, thou haſt daunced away thy marriage.

Albertus the Emperor, father of *Ladiſlaus*, was wont to ſay, that hunting was the exerciſe of a man, but dauncing of a woman.

Fredericke the thirde Emperour of Rome, would often vſe to ſay, that hee had rather be ſick of a burning Feauer, then giue himſelfe to dauncing.

Alphonſus that moſt puiſant King of Aragon and Sicily, was wont to taxe the French men of great lightnes, who the more auncient in yeres they waxed, the more they delighted themſelues vvith vaine and frantick dauncing.

The ſame *Alphonſus*, when hee had beheld a woman daunce very laſciuiouſly and impudently, Behold, quoth hee, by and by *Sibylla* will deliuer an Oracle. Hee reputing dauncing to be a kinde of franticknes; *Sibylla* the propheteſſe neuer yeelding any Oracle, except poſſeſſed firſt with a furie.

The ſame noble King, hearing that *Scipio* was vvont to recreate himſelfe with dauncing, ſayd; that a dauncer did differ nothing

from

from a madde man, but only in the length of time, the one being mad ſo long as he lyueth, the other, whilſt he daunceth. *Alphon.*

VVhen the ſame King was reproued, that albeit hee had ſo much abhorred dauncing, yet was ſeene openly dauncing at the entertainement of *Frederick* the third, in the company of the Emperour & *Leonora Auguſta*, he aunſwered, that hee that daunced, beeing prouoked by laſciuiouſnes and wantonnes, was worthily to be eſteemed a foole & frantick, but if it were done for honors ſake, hee eſcaped ſome part of reprehenſion, becauſe ſometimes it ſeemeth a decorum to be franticke, and doate with great eſtates.

The Romaines, Lacedemonians, and other well ordered Common-weales, baniſhed out of their Countries all vaine pleaſures, and aboue all, dauncing, as ſeruing to none other vſe but to effeminate young men, and to allure them to vice.

No man daunceth, except he be drunke or mad. *Tully.*

The vertuous Matrons by dauncing, haue oftentimes loſt theyr honors, vvhich before they had long nouriſhed; and virgins by it, learne that which they had beene better neuer to haue knowne. *Petrarch.*

Tully finning faulte vvith an enemy of his, called

called him in deriſion a braue dauncer.

They which loue dancing too much, ſeeme to haue more braines in their wit then theyr head, and thinke to play the fooles with reaſon. *Terence.*

A lamentable tune is the ſweeteſt muſicke to a wofull minde. S.P.S.

Muſicke is the ſweet meate of ſorrow.

Men of auncient time haue named daunces allurings, poyſonings, and inticements of ſathan; who by theſe meanes corrupteth vs.

In the Sea of hiſtories, mention is made of an Archbiſhop of Magdebourg, vvho broke his necke dauncing with a damſell.

Hee daunceth vvell to vvhom Fortune pipeth.

The Romaines had certaine prieſts, called *Salij*, which daunced in the honor of *Mars*.

Socrates which vvas pronounced by the Oracle of *Apollo* to bee the vviſeſt man in all Greece, was not aſhamed in his olde age to learne to daunce; extolling dauncing vvith wonderfull praiſes.

Dauncing by an old auncient cuſtom may be vſed, ſo as a man in the exerciſe therof behaue himſelfe modeſtly, and not like vnto a madde man.

It is neceſſary that our footeſteps be aſwell ruled as our words ought to be.

God

God threatned the daughters of Syon, for that they went winding and prauncing, making their ſteps to be heard againe.

Apud antiquos tanto in precio habita eſt ſaltatio, vt populi preſides et ante ſignani preſaltatorũ nomine honorarentur.

Saltatio non ad pudicas, ſed ad adulteras pertinet.

Of Man.

Defi. *Man is a creature made of God, after his owne image, iuſt, holy, good, and right by nature, and compouuded of ſoule and body: of ſoule, which was inſpired of God with ſpirit and life, & of a perfect naturall body, framed by the ſame power of God.*

A Man may be without fault, but not without ſinne. *Aug.*

Man was created, to ſet forth the glory of his Creator, and to ſpeak & doe thoſe things which are agreeable vnto him, through the knowledge of his benefits.

Man is nothing but calamity it ſelfe. *Hero.*

Mans nature is deſirous of change.

Man was wonderfully created, but more wonderfully redeemed. *Aug.*

Man is the example of imbecility, pray of

time, ſport of fortune and enuy, the image of vnconſtancy, and the very ſeate of fleame, choller, and rewmes. *Plut.*

Townes, Boroughs, and Villages, are the retreats of mans miſeries, full of noyſemnes, trauaile, and fortune. *Solon.*

A good man alwayes draweth good things out of the treaſure of his hart, and a vvicked man that which is wicked. *Chriſ.*

Man is ſo excellent a creature, that all other creatures were ordained for his vſe.

The duty of man, conſiſteth in knowing of his own nature, in contemplating the deuine nature, and in labour to profit others.

Man is onely a breath and a ſhadow, and all men are naturally more inclined to euil then goodnes, and in their actions as fraile and vnconſtant as the ſhadow of ſmoke.

The end of mans knowledge is humiliation and glory. *Bonauen.*

Man vvilfully minded, depriueth himſelfe of all happines.

Miſeries haue power ouer man, not man ouer miſeries.

To the greateſt men the greateſt miſchieſes are incident.

VVhatſoeuer chaunceth to one man, may happen likewiſe to all men.

Man by nature keepeth no meaſure in his actions,

actions, but is carried away through violence of his ſundry actions.

No creature but man hath any knowledge of God.

He ceaſeth to be a man, which ceaſeth to be prouident, and leaueth the rules of reaſon.

Men at the beginning builded Townes for ſociety and for ſafety; but novv are vvilderneſſes ſafer then popularity.

Man hath no povver ouer his lyfe, but liues ignorant of the certaine time of his death, euen as a beaſt, only comforting himſelfe with confidence.

To euery man belongeth two powers, a deſire and an opinion; the firſt body bred, leading to pleaſure, the other ſoule bred, leading to good things. *Cicero.*

Opinion and deſire, hold in man great controuerſies, for vvhen opinion is victor, then he is ſober, diſcreet, and chaſt, but vvhen deſire ouercommeth, he is riotous, vvilde, and vnſatiate.

All men naturally haue ſome loue and lyking of the truth.

The perfection of a vviſe-man, is to ioyne the actiue life vvith the contemplatiue, in a certaine expectation of an immortall & moſt bleſſed life.

All things are reſolued into thoſe thinges

whereof they are compounded, the body of man being earth, ſhall returne to earth, and the ſoule being immortall, ſhal enter into immortality.

A man that paſſeth his lyfe without profit (as one vnworthy to liue) ought to haue the reſt of his life taken from him. *Plato.*

As much as a man is from the foot, ſo much is he betweene his two longeſt fingers ends and armes ſtretched. *Plinius.*

All men are by nature equal, made all of the earth by one workman, and howſoeuer vve deceaue our ſelues, as deere vnto God is the poore peaſant as the mighty Prince. *Plato.*

Miſery then ſeemeth to be rype for man, when he hath age to know miſery. S.P.S.

The Philoſophers knew mans imperfections, but could neuer attaine to know the true cauſe of them.

Nonne vides hominum vt celſos ad ſidera vultus
Suſtulerit Deus, ac ſublimia finxerit ora.
Cum pecudes volucrumq́; genus formaſq́; ferarũ,
Segnem atq́; obſcænã paſſu ſtrauiſſet in aluum?

Homo non vt á matre ſed vt á nouerca editus eſt in vitam, corpore nudo et fragili, animo infirmo, ad moleſtias anxio, humili ad timores, molli ad labores ad libidines prauo, in quo tamen ineſt tanquam obrutus diuinus ignis ingenij et mentis. Auguſt.

Of

Of Choyce.

Defi. *Choyce doth belong vnto the mind, and is eyther of the power of knowing, or of appetite; it is the will of man, and more noble part of his mind, alwaies ioyned with reason.*

HE that makes his choice without diſcretion, doth ſow his corne he wots not when, and reapes he knowes not what.

It is better to brooke an inconuenience thē a miſchiefe; and to be counted a little fond, then altogether fooliſh.

In chooſinga vvyfe, chooſe her not for the ſhape of her body, but for the good qualities of her mind; not for her outward perſon, but her inward perfection.

He that chooſeth an apple by the skin, and a man by his face, may be deceiued in the one, and ouerſhot in the other.

He that is free, and willingly runneth into fetters, is a foole, and whoſoeuer becommeth captiue without conſtraint, may be thought eyther wilfull or witleſſe.

Election in loue is beauty, in vviſedome happines.

If the eye be the chooſer, the delight is ſhort, if the will, the end is want, if reaſon, the

effect is wiſedome. *Theopom.*

If thou chooſe beauty, it fadeth, if riches, they waſt, if friends, they vvaxe falſe, if wiſedome, ſhe continues.

Chooſe thy friend, not by his many vowes, but by his vertuous actions: for who dooth well without boaſt, is woorthy to be counted a good man, but he that vowes much, & performes nothing, is a right worldling. *Chilo.*

They that hunt after glory, purſue ſmoake, they that chuſe it immoderatly, haue mighty deſaſters, but they that deſpiſe it, are true Philoſophers.

In chooſing a Magiſtrate, reſpect not the riches he hath, but the vertues he inioyeth; for the rich man in honour, feareth not to couet, the vertuous man in all fortunes is made for his Country. *Solon.*

It is a preſage of good fortune to young maydens, vvhen flowers fall from their hats, falſhood from theyr harts, and inconſtancy from their choyce.

Choyce is ſooneſt deceaued in theſe three things, in Brokers vvares, Courtiers promiſes, and womens conſtancies.

Ielouſie is the fruite of raſh election. *S.P.S.*

Men chooſe Aduocates by theyr many clyants, Phiſitions by theyr ſundry cures, and wiues by their rich poſſeſsions.

VVe chooſe a fayre day by the gray morning, the ſtout Moyle by his ſturdy limmes, but in choyſe of pleaſures, we haue no election, ſith they yeeld no vſe. *Bodinus.*

Horace prayſeth the table, on vvhich is nothing that hath beene bought; and loue that beauty wherin nothing is ſophiſticate.

Zeno, of all vertues made his choyce of ſilence; for by it ſayth he, I heare other mens imperfections, and conceale mine owne.

All ſweet choyce is ſower, being compared with the ſower choyce of ſweet loue.

VVho chooſeth loue, chooſeth feare and teares.

After the choyce of a momentary pleaſure, enſueth an endleſſe calamity.

Artimeſia the Queene, being demaunded what choyce ſhould be vſed in loue; quoth ſhe, imitate the good Lapidaries, who meſure not the nature of the ſtone by the outward hewe, but by the inward vertue.

So many Countries, ſo many lawes, ſo many choyces, ſo many ſuerall opinions.

He that chooſeth either loue or loyalty, wil neuer chooſe a companion.

A little packe becomes a ſmall Pedler, and a meane choyce an humble conceit.

Such a ſaint, ſuch an offering, like wit, like choyce.

Electio

Electio non est de præterito sed de futuro. Plut.

Liber esse non potest cui affectus imperant, & cupiditates dominantur.

Of Marriage.

Defi. *Mariage being the chiefe ground & preseruation of all societies, is nothing else but a communion of life betweene the husband and the wife, extending it selfe to al the parts that belong to their house.*

NVptiall fayth violated, sildome or neuer scapes without reuenge. *Crates.*

There is no greater plague to a maried woman, then when her husband dischargeth on her back all his iarres, quarrels, and passions, and reserueth his pleasures, ioyes, and company for another.

Let men obey the lawes, and women theyr husbands wils. *Socrat.*

Barren marriages haue many braules. *Basil.*

Humble wedlock is better then proud virginity. *Aug.*

It is not meet that young men should marry yet, and old men neuer. *Diog.*

Marriage is an euill to be wished. *Euripides.*

A woman without dowry hath no liberty to speake. *Eurip.*

Vnhap-

Vnhappy is that man that marrieth being in pouerty. *Menander.*

A woman bringeth a man two ioyfull daies, the firſt her marriage, the ſecond her death. *Stobæus.*

A man in making him ſelfe faſt, vndoeth him ſelfe.

Old age and marriage are alike, for we deſire them both, and once poſſeſſed then vve repent. *Theod.*

Giue thy vvife no power ouer thee, for if thou ſuffer her to day to tread vpon thy foot, ſhe will not ſticke to morrow to tread vpon thy head.

Amongſt the Rhodians, the Fathers vvere commaunded in marrying theyr ſonnes to trauaile but one day: to marry one vertuous daughter, to trauaile ten yeares. *Aurel.*

No man ſuffereth his vvife much, but he is bound to ſuffer more. *Aurelius.*

The Grecian Ladies counted theyr yeares from their marriage, not their birth. *Homer.*

In the chooſing of a vvyfe, make choyce of ſuch a one whoſe beauty may content thine eye, but chiefely whoſe vertuous vviſedome may ſatisfie thy mind; ſo ſhalt thou haue neither cauſe to repent, nor occaſion to miſlyke thy choyce.

The *Caſpians* made a lavv, that he vvhich

mari-

maried after he had passed 50. yeres, should at the common assemblies & feasts, sit in the lovvest and vildest place; as one that had committed a fact repugnant to Nature, terming him nought els but a filthy and doting old letcher.

Hee that marrieth one faire and dishoneſt, weddeth himselfe to a world of miseries, and if to one beautifull & neuer so vertuous, yet let him think this, he shal haue a woman, and therfore a necessary euill.

Such as are desirous to marry in hast, haue often-times sufficient time to repent at leysure.

If thou marry in age, thy vvyues fresh colours vvill breede in thee dead thoughts and suspition, and thy vvhite haires her lothsomnes and sorrow.

A husband stepping to delight, striketh his foote oft against danger, and in seeking after content, falleth oft into perrillous contention.

Cleobulus meeting with his sonne *Ireon* solemnizing the ceremony of marriage, gaue him in his hand a branch of Henbane: meaning by this, that the vertuous disposition of a wife is neuer so perfect, but it is interlaced with some froward fancies.

Inequality in marriage is often an enemy to loue.

loue. *Bion.*

The roundeſt circle hath his diameter, the ſauourableſt aſpects theyr incident oppoſitions, and marriage is qualified with many trifling griefes and troubles.

Hee that marries himſelfe to a fayre face, tyes him-ſelfe often-times to a fovvle bargaine. *Bias.*

As the gliſtering beames of the ſun vvhen it ariſeth decketh the heauen: ſo the vertuous diſpoſitions of a good wife, adorneth the houſe.

A good husband muſt be vviſe in vvordes, milde in conuerſation, faythfull in promiſe, circumſpect in gyuing counſaile, carefull in prouiſion for his houſe, diligent in ordering his goods, patient in importunity, iealous in bringing vp his youth.

A good vvife muſt be graue abroade, vviſe at home, patient to ſuffer, conſtant to loue, friendly to her neighbours, prouident for her houſhold. *Theophraſtus*

Marriage vvith peace, is this vvorlds paradice; with ſtrife, this lifes purgatory.

Silence and patience, cauſeth concord betweene maried couples.

It is better to mary a quiet foole then a witty ſcold.

In marriage, rather enquire after thy wiues

good

good conditions then her great dowry.

Spirituall marriage beginneth in Baptiſme, is ratified in good lyfe, and conſumated in a happy death.

Thales ſeeing *Solon* lament the death of his ſonne, ſayd; that for the preuention of ſuch like troubles, he refuſed to be married.

Lycurgus noted them of infamy that refuſed to marry.

He vvhich would faine finde ſome meanes to trouble himſelfe, neede but to take vppon him eyther the gouernment of a ſhyppe or a wife. *Plautus.*

A chaſt Matron, by obeying her husbands will, hath rule ouer him.

The firſt coniunction of mans ſociety is man and wife.

An honeſt vvyfe is the health of her huſbands body,

Qui cogitat de nuptijs, non cogitat bené:
Cogitat enim contrahit de hinc nuptias;
Malorum origo quum ſit hæc mortalibus
Dotatam enim ſi forté pauper duxeris.
Non iam ille coniugem, ſed habet heram ſibi
Cui ſeruit: at ſi pauper aliquam duxerit
Nil afferentem, ſeruus ille rurſum erit,
Dum victum vtrique non ſibi tantum parat.
Duxitné fædam? vitam de hinc acerba erit
At iam pigebit ingredi limen domus.

Duxitné

Duxitné formoſum? nihilo erit hæc magis
Sui mariti quam ſuæ viciniæ.
Ita in aliquod neceſſe eſt, vt incidat malum.

Of Chaſtity.

Defi. *Chaſtity is the beauty of the ſoule and purity of life, which refuſeth the corrupt pleaſures of the fleſh, and is onely poſſeſſed of thoſe who keepe theyr bodies cleane and vndefiled; and it conſiſteth eyther in ſincere virginity, or in faithfull matrimony.*

CHaſtity is of ſmall force to reſiſt, vvhere wealth and dignity ioyned in league, are armed to aſſault.

Pure chaſtity is beauty to our ſoules, grace to our bodies, and peace to our deſires. *Solon.*

Frugality is the ſigne of chaſtity. *Plinie.*

Chaſtity in wedlock is good, but more cõmendable is it in virginity and widdowhood.

Chaſtity is a vertue of the ſoule, whoſe cõpanion is fortitude. *Amb.*

Chaſtity is of no account without humility, nor humility without chaſtity. *Greg.*

It is better with *Ficinus* the beautifull young Romaine, to deface the maieſty of comly fauour and beauty, then vvith *Narciſſus* to be confounded with his owne folly.

Cha-

Chaſtity is the ſeale of grace, the ſtaffe of deuotion, the marke of the iuſt, the crowne of virginity, the glory of life, and a comfort in martirdome.

Chaſtity groweth cheape, where gold is not thought deere.

The firſt degree of chaſtity, is pure virginity, the ſecond, faithfull matrimony.

Idlenes is the enemy to chaſtity.

As humility is neceſſary, ſo chaſtity is honourable.

Chaſtity, humility, and charity, are the vnited vertues of the ſoule.

Chaſtity vvithout charity, is a lamp vvithout oyle.

Chaſtity and modeſty, are ſufficient to inrich the poore; and vviſe-men in marriage, rather make choyce of honeſty & manners, then looſenes of behauiour, with great lands and rich poſſeſsions.

It is more cõmendable vvith *Aelius*, to forſake the concupiſcence of the fleſh, & follow the ſweet contemplation of vviſedome, then with vnhappy *Cephalus* to ſeeke the tryall of faithleſſe folke, and fall into the ſnares of inuiolalable miſchiefe.

Chaſtity is knowne in extreamity, & crowned in the end with eternity.

If chaſtity be once loſt, there is nothing left

prayſe-

prayſe-worthy in a woman. *Niph.*

The firſt ſteppe to chaſtity, is to know the fault, the next, to auoyde it.

Though the body be neuer ſo faire, without chaſtity it cannot be beautifull.

Beauty by chaſtity, purchaſeth prayſe and immortality.

Beauty vvithout chaſtity, is lyke a Mandrake apple, comly in ſhew, but poyſonful in taſt.

Feaſts, dances, and playes, are prouocations to inchaſtity. *Quintil.*

Beauty is like the flowers of the ſpring, and chaſtity like the ſtarres in heauen.

VVhere neceſsity is ioyned vnto chaſtity, there authority is giuen to vncleanneſſe: for neyther is ſhe chaſt vvhich by feare is compelled, neyther is ſhe honeſt, which with need is obtained. *Aug.*

A wandring eye is a manifeſt token of an vnchaſt hart.

Gracious is the face that promiſeth nothing but loue, and moſt celeſtiall the reſolution that lyues vpon chaſtity.

The true modeſty of an honeſt man, ſtryketh more ſhame with his preſence, then the ſight of many wicked and immodeſt perſons can ſtir to filthines with their talkings.

Chaſtity with the raines of reaſon brideleth

the

the rage of luſt.

Chaſtity is the treaſure of the ſoule, and the virginity of the body.

Doe not ſay that thou haſt a chaſt minde, if thine eye be wanton, for a laſciuious looke is a ſigne of an incontinent hart. *Bernard.*

Amongſt all the conflicts of a Chriſtian ſoule, none is more hard then the warres of a chaſt mind, for the fight is continuall, and the victory rare. *Cyprian.*

A chaſt eare, cannot abide to heare that which is diſhoneſt.

——*nulla reparabilis arte*
Læſa pudicitia eſt: deperit illa ſemel.
Lis eſt cum forma magna pudicitiæ.

Of Content.

Defi. *Content is a quiet and ſetled reſolution in the minde, free from ambition and enuy, aymming no further then at thoſe things already poſſeſſed.*

CONtent is great riches, and patient pouerty is the enemy to Fortune.

Better it is for a time with content to preuent daunger, then to buy fayned pleaſures with repentance.

He that cannot haue vvhat he would, muſt be

be content with what he can get.

Content is a ſweet ſauce to euery diſh, and pleaſantneſſe a ſinguler potion to preuent a miſchiefe.

A merry countenaunce is a ſigne of a contented minde, but froward wordes are meſſengers of melancholie.

Content is more woorth then a kingdome, and loue no leſſe worth then life.

The ende of calamitie is the beginning of content, & after miſerie, alwaies enſues moſt happy felicity. *Plut.*

A vviſe man preferreth content before riches, and a cleere minde before great promotion.

Miſery teacheth happy content. *Solon.*

VVhat can be ſweeter then content, where mans life is aſſured in nothing more then in wretchednes?

Content makes men Angels, but pryde makes them deuils.

Many men looſe by deſire, but are crowned by content. *Plato.*

To couet much is miſery, to lyue content with ſufficient, is earthly felicitie.

To vvill much is folly, vvhere ability wanteth; to deſire nothing, is content, that deſpiſeth all things.

The riches that men gather, in tyme may

fayle, friends may waxe falſe, hope may deceiue, vaine-glory may tempt, but content can neuer be conquered.

By deſire vve looſe time, by content we redeeme time. *Solon.*

Content is the bleſsing of nature, the ſalue of pouertie, the maiſter of ſorrow, & the end of miſery.

To liue, nature affoordeth, to liue content, wiſedome teacheth.

Diſpleaſures are in our owne hands to moderate, & content is the procurer of peace.

Cõtent, though it looſe much of the world, it pertakes much of God.

To liue to God, to deſpiſe the vvorlde, to feare no miſery, and to flie flattery, are the enſignes of content.

VVhat we haue by the vvorlde, is miſerie, what we haue by content, is wiſedom. *Aure.*

The eyes quiet, the thoughts medicine, & the deſires methridate, is content.

To bee content, kills aduerſity if it aſſault, dryes teares if they flowe, ſtayes wrath, if it vrge, winnes heauen if it continue.

He is perfectly content, which in extreames can ſubdue his owne affections.

No riches is comparable to a contented minde. *Plut.*

Hee that is patient and content in his troubles,

bles, preuenteth the poyſon of euill tongues in theyr lauiſh talkings.

Content and patience, are the two vertues which conquer and ouerthrow all anger, malice, wrath, and backbiting.

To liue content with our eſtate, is the beſt meanes to preuent ambitious deſires.

——*Nemo quam ſibi ſortem*
Seu ratio dederit, ſeu ſors obiecerit illa
Contentus viuit. Horac.
Viuitur paruo bené.

Of Conſtancie.

Defi. *Conſtancie is the true and immouable ſtrength of the mind, not puffed vp in proſperitie, nor depreſſed in aduerſitie; it is ſometimes called ſtabilitie & perſeuerance, ſometimes pertinacie, the laſt of the parts of fortitude.*

COnſtancie, except it be in truth, and in a good cauſe, is impudencie.

It is the part of conſtancie to reſiſt the dolors of the mind, and to perſeuer in a vvel deliberated action. *Ariſt.*

Conſtancie is the health of the minde, by which is vnderſtood the whole force and efficacie of wiſedome. *Cic.*

He that hath an inconſtant minde, is either

blinde or deafe.

Conſtancie is the daughter of patience and humilitie. *Niphus.*

Conſtancie is the meane betweene elation and abiection of the mind, guided by reaſon. *Plato.*

Conſtancie is onely the Nepenthes vvhich vvho ſo drinketh of, forgetteth all care and griefe.

Conſtancie euer accompanieth the other vertues, and therfore iuſtice is defined to be a conſtant vvill, to render to euery one what is right.

Nothing in the world ſooner remedieth ſorowes, then conſtancie and patience, which endureth aduerſity & violence, without making any ſhew or ſemblance. *Agrippa.*

It is the lightneſſe of the vvit, raſhly to promiſe what a man vvill not, nor is not able to performe. *Caſsiodorus.*

It is not enough to ſay vvhat ſhoulde bee done, or what ſhould not be done, but it behoueth to put it in practiſe.

The bleſſed life is in heauen, but it is to be attained vnto by perſeuerance.

It is a great ſhame to bee vveary of ſeeking that which is moſt precious. *Plato.*

Many begin well, but fewe continue to the end. *Ierom.*

Perſe-

Perſeuerance is the onely daughter of the great King, the end and confirmation of all vertues, and the vertue without the vvhich no man ſhall ſee God. *Bernard.*

Perſeuerance is the ſiſter of patience, the daughter of conſtancie, the friend of peace, and the bond of friendſhip.

Not to goe forward in the vvay of God, is to goe backward.

The conſtant man, in aduerſity mourneth not, in proſperitie inſulteth not, and in trouble pineth not away.

In vaine he runneth, that fainteth before he come to the goale. *Greg.*

The vnconſtant man is like *Alcibiades* tables, fayre without, and foule within.

Conſtancie hath two enemies, falſe good things, and falſe euill; falſe good things, are riches, honours, povver, health, long life; falſe euil, are pouerty, infamy, diſeaſes, death.

The onely way to conſtancy, is by wiſdom.

A conſtant minded man is free from care & griefe, deſpiſing death, and is ſo reſolued to endure it, that hee remembreth all ſorrowes to be ended by it. *Cic.*

Conſtancie is the ornament of all vertues.

Hee is not to be reputed conſtant, vvhoſe minde taketh not freſh courage in the midſt of extreamities. *Bern.*

Raræ fælicitatis est celeritas et magnitudo, rarioris diuturnitas et constantia. Demost.

Tardè aggredere, et quod aggressurus sis, perseueranter prosequere.

Of Religion.

Defi. *Religion is a iustice of men toward God, or a diuine honouring of him in the perfect & true knowledge of his word: peculiar only to man: it is the ground of all other vertues, & the onely meanes to vnite and reconcile man vnto God for his saluation.*

NO errour is so dangerous, as that which is committed in Religion, forasmuch as our saluation, quiet & happinesse, consisteth thereon.

Man was created for the seruice of GOD, who ought aboue all thinges, to make account of religion.

If it be a lewde part, to turne the trauailer out of his right way, and so to hinder him in his iourney, then are such as teach false doctrine much more to bee detested; because through such a mischiefe, they leade men to destruction. *Aug.*

Saint Augustine reproueth Varro & Pontifex Scæuola, who were of opinion, that it was

vvas very expedient men ſhoulde be deceiued in Religion, becauſe that there is no felicitie or certaine reſt, but in the ful aſſurance thereof; & in an infallible truth, without diuinitie and the doctrine of GOD, none can take any principle at all in the diſcipline of manners.

The VVorde is a medicine to a troubled ſpirit, but being falſely taught, it prooueth a poyſon. *Ber.*

Religion is like a ſquare or ballance, it is the canon and rule to liue well by, and the verie touch-ſtone vvhich diſcerneth truth from falſehood.

The auncient Fathers haue gyuen three principall marks by which the true Religion is known; firſt, that it ſerueth the true God; ſecondly, that it ſerueth him according to his VVord; thirdly, that it reconcileth that man vnto him which followeth it.

Vices border vpon vertues, ſuperſtition vpon religion, prodigality vpon bounty.

The true worſhip of God, conſiſteth in ſpirit and truth. *Chriſoſt.*

VVhere religion is, Armes may eaſily bee brought, but where Armes are without religion, religion may hardly be brought in.

There can bee no ſurer ſigne of the ruine of a kingdome, then contempt of religion.

There

There can be no true Religion, vvhere the vvord of God is vvanting.

Thoſe men are truly religious which refuſe the vain & tranſitory pleaſures of the world, and wholy ſet theyr mindes on diuine meditations.

Hee which is negligent and ignorant in the ſeruice of his Creator, can neuer bee carefull in any good cauſe.

Religion doth linke and vnite vs together, to ſerue with willingnes one God almightie. It is the guide of all other vertues, and they who doe not exerciſe themſelues therein, to withſtand all falſe opinions, are like thoſe ſouldiers vvhich goe to warre vvithout weapons.

True Religion, is the well tempered morter that buildeth vp all eſtates.

The principal ſeruice of God, conſiſteth in true obedience, which the Prophets call a ſpirituall chaſtity; not to ſwarue ther-from, nor to thinke that whatſoeuer wee find good in our owne eyes, pleaſeth him.

The knowledge of true religion, humilitie, and patience, entertaineth concord. *Augu.*

If men did knowe the truth, and the happineſſe which followeth true religion, the voluptuous man vvoulde there ſeeke his pleaſures; the couetous man his wealth, the ambiti-

bitious man his glory ; ſith it is the onely meane vvhich can fill the hart, and ſatisfie theyr deſire ; it ſerueth alſo for a guide to leade vnto God, whereas the contrary doth cleane with-hold vs from him.

No creature is capable of religion, but onely man. *Baſill.*

The firſt law that ſhould be giuen to men, ſhould be the increaſe of religion and pietie.

It is a very hard matter to change religion.

VVhere no religion reſteth, there can be no vertue abiding. *Auguſt.*

True Religion is to be learned by faith, not by reaſon.

Religion is in truth, not in falſhood.

Religion is the ſtay of the weake, the mayſter of the ignorant, the phyloſophie of the ſimple, the oratory of the deuout, the remedie of ſinne, the counſaile of the iuſt, and the comfort of the troubled.

Pure religion & vndefiled before God the Father, is thys, to viſite the fatherleſſe, and widdowes in their aduerſity, and for a man to keepe himſelfe vnſpotted of the world.

Philoſophia pernoſci non poteſt ſine Chriſtiana veraque religione : quam prelucentem ſi tollis fateor ecce et clamo, ludibrium illa, vanitas, delirium.

Oportet principem anté omnia eſſe dei colam.

Coun-

Country or Common-weale.

Defi. *Our Country is the region or clime vnder which we are borne, the Common mother of vs all, which we ought to holde ſo deere, that in the defence thereof, wee ſhould not feare to hazard our liues.*

THere can be no affinitie neerer then our Country. *Plato.*

Men are not borne for themſelues, but for theyr Countrey, parents, kindred, & friends. *Cicero.*

There is nothing more to be deſired, nor any thing ought to be more deere to vs, then the loue of our Country.

Children, parents, friendes, are neere to vs, but our Country challengeth a greater loue, for whoſe preſeruation, wee ought to appoſe our liues to the greateſt dangers.

It is not enough once to haue loued thy Country, but to continue it to the end.

VVhereſoeuer wee may liue well, there is our Country.

The remembrance of our Country is moſt ſweet. *Liuius.*

To ſome men their country is their ſhame, and ſome are the ſhame of their country.

Let

Let no man boaſt that hé is the Cittizen of a great Citty, but that he is worthy of an honorable Country. *Ariſt.*

vve ought ſo to behaue our ſelues towards our Country vnthankfull, as to a mother.

The profit of the country extendeth it ſelfe to euery Citty of the ſame. *Stobæus.*

Our Country, ſaith Cicero, affordeth large fields, for euery one to runne to honor.

Our coũtry firſt challengeth vs by nature.

The whole world is a wiſemans country.

Neceſsity compelleth euery man to loue his country. *Eurip.*

The loue which we beare to our country, is not pietie, as ſome ſuppoſe, but charity; for there is no pietie, but that which we beare to God and our Parents.

Many loue theyr Countrey, not for it ſelfe, but for that which they poſſeſſe in it.

Sweet is that death and honourable, which we ſuffer for our Country. *Horace.*

If it be asked to whõ wee are moſt engaged and owe moſt dutie, our Country and Parents are they that may iuſtly challenge it.

The life which wee ovve to death, is made euerlaſting, being loſt in the defence of our Country.

Giue that to thy country which ſhe asketh for nature wil conſtraine thee to yeeld it.

Hap-

Happy is that death, which beeing due to nature, is beſtowed vpon our Country.

Happy is that Common-wealth, where the people doe feare the lawe as a tyrant. *Plato.*

A cõmon-wealth conſiſteth of two things, reward and puniſhment.

As the body vvithout members, ſo is the Common-wealth without lawes.

Peace in a common-wealth is like harmonie in muſick. *Auguſt.*

Men of deſert are leaſt eſteemed of in their owne Country. *Eraſm.*

Neſcio qua natale ſolum dulcedine cunctos.
Allicit, et memores non ſinit eſſe ſui. Ouid.

Omnibus qui patriã conſeruauerint, adiuuerint, auxerint, certus eſt in cælo, et definitus locus, vbi beati æuo ſempiterno fruuntur. Cicero.

Of Hope.

Defi. *Hope is that vertue whereby the ſpirit of man putteth great truſt in honeſt & waighty matters, hauing a certaine and ſure confidence in himſelfe: & this hope muſt be ſtrongly grounded vpon a ſure expectation of the helpe and grace of God, without which, it is vaine and imperfect.*

TO be cleane without hope, is a hap incident to the vnhappy man.

He

He that will looſe a fauour for a hope, hath ſome wit, but ſmall ſtore of wiſedome. *Bias.*

Fortune may take away our goods, but death cannot depriue vs of hope.

Hopes aboue fortune, are the fore-poynters of deepe falls.

If thou chaunce to loue, hope vvell whatſoeuer thy hap be.

That which is moſt common, is hope.

Hope is a waking mans dreame. *Pind.*

To put our confidence in the creature, is to diſpaire of the Creator. *Greg.*

Vaine is hope that doth not feare God.

Thys mortall life, is the hope of the life immortall. *Aug.*

They onely hope well, who haue a good conſcience.

Hope is the companion of loue.

Hope cannot be without fayth.

Hope is the God of the wretched. *Bern.*

Hope grounded on God, neuer fayleth, but built on the world, it neuer thriueth.

Hope apprehendeth things vnſeene, & attaineth things by continuance. *Plato.*

The euenings hope, may cõfort the mornings miſery.

Hope is the fooles God, the Merchantmans comfort, the ſouldiers companion, and the ambitious mans poyſon.

Hope

Hope of life is vanity, hope in death is lyfe, and the life of hope is vertue.

Hope waiteth on great mens tongues, and beguileth beleeuing followers.

Sweet words beget hope, large proteſtations nouriſh it, and contempt kils it.

He that ſuppoſeth to thriue by hope, may happen to beg in miſery. *Bion.*

The apprehention of hope, derideth griefe, and the fulnes of hope conſumeth it.

As all mettals are made of Sulphur, ſo all pleaſures proceed from hope.

As the one part laboureth for the conſeruation of the vvhole body, ſo hope for the accompliſhment of all deſires.

Sadnes is the puniſhment of the hart, hope the medicine of diſtreſſe. *Crates.*

Hope is a pleaſant paſsion of the minde, vvhich dooth not onely promiſe vs thoſe things that we moſt deſire, but thoſe things alſo, which we vtterly deſpaire of.

Our high hopes haue oftentimes hard fortunes, and ſuch as reach at the tree, commonly ſtumble at the roote.

To hope for requitall of benefits beſtovved, may rather be counted vſurie then vertue.

A cowardly louer without hope, ſhall neuer gaine faire loue with good fortune.

To hope againſt all hope, is the excellence of a mighty reſolution.

In a little place is hid a great treaſure, and in a ſmall hope, a boundleſſe expectation.

Confidence, except it be guided by modeſty, and proceed from iudgment, may rather be called arrogancy then hope.

Hope, of all paſsions is the ſweeteſt, and moſt pleaſant, and hereof it is ſaid, that hope onely comforteth the miſerable.

Hope is the Gouernour of men.

Perdicas ſeeing *Alexander* largely beſtovve many beneſits vpon his friendes, asked hym vvhat hee would leaue for himſelfe? he aunſwered, hope.

A good and vertuous man ought alwaies to hope well, and to feare nothing.

Hope is the beginning of victory to come, and doth preſage the ſame. *Pyndarus.*

Sola ſpes hominem in miſerij conſolari ſolet.
Miſerum eſt timere cum ſperes nihil.

Of Charitie.

Defi. *Charitie is the indiſſoluble band of God with vs, whereby wee are inflamed with the loue of him, for that which we owe vnto him, and thereby are induced to loue our neighbours for the loue of God.*

Charity,

CHaritie is the ſcope of all Gods commaundements. *Chriſoſt.*

Charitie delayed, is halfe loſt.

Charitie raunſommeth vs from ſinne, and deliuereth vs from death.

Charitie increaſeth fayth, begetteth hope, and maketh vs at one with God.

As the body without the ſoule enioyeth no life, ſo all other vertues without charitie, are cold and fruitleſſe.

Charity is a good and gracious affect of the ſoule, vvhereby mans hart hath no fancie to eſteeme any thing in this vvorld, before the ſtudy to know God. *Hermes.*

The charitable man is the true louer of God. *Seuerus.*

As the ſunne is to the world, and life to the body, ſo is charitie to the hart.

Charitie reſembleth fire, which inflameth all things it toucheth. *Eraſ.*

Charitie in aduerſitie is patient, in proſperitie temperate, in paſsions ſtrong, in good works quicke, in temptations ſecure, in hoſpitalitie bountifull, amongſt her true chyldren ioyfull, amongſt her falſe friends patient.

Charitie in midſt of iniuries is ſecure, in hart bountiful, in diſpleaſures meeke, in concealing euills innocent, in truth quiet, at o-

thers

thers misfortune sad, in vertues ioyfull.

Charity in aduersity fainteth not, because it is patient, and reuengeth not iniuries, because it is bountifull.

Hee that truely loueth, beleeueth, and hopeth. *Aug.*

By charity one seeth the glorious light of God. *Aug.*

He alvvayes hath to giue that is full of charity. *Bernard.*

To loue with all the soule is to loue wisely, to loue with all the strength, is manfully to suffer for truth, to loue with all our hart, is to prefer the loue of God before all things that flatter vs. *Aug.*

The measure in louing of God, is to loue him without measure. *Bernard.*

Charity is the way of man to God, and the way of God to man. *Aug.*

If any man waxe drunke with the loue of God, he is straightwayes apt and ready to all good; he laboureth and is not vveary, he is weary and feeleth it not, the malicious mock him, and he perceaueth it not. *Bernard.*

The loue of God hath power to transforme man into God.

Charity maketh a man absolute and perfect in all other vertues.

Neyther the multitude of trauailes, nor the

antiquity of ſeruice, but the greatnes of charity increaſeth the reward.

God is charity, vvhat thing is more precious? & he that dwelleth in charity, dwelleth in God, vvhat thing is more ſecure? & God in him, what thing is more delectable.

The nature of charity, is to drayv all things to it ſelfe, and to make them participate of it ſelfe. *Luctan.*

There is no vertue perfit without loue, nor loue without charity.

Charity is neuer idle, but worketh for him it loueth.

The greateſt argument of godly loue, is to loue what God loueth.

Charitable loue is vnder no rule, but is Lord of all lawes, and a bounde ſſe Emperor.

There is true charity, where two ſeuerall bodies haue one vnited hart.

Of charity mixed with mockery, followeth the truth of infamy. *Pythag.*

Charity is the child of fayth, and the guide to euerlaſting felicity.

All charity is loue, but not all loue charity. *Auguſtine.*

The filthy effects of bribery, hinder exceedingly the works of charity. *Plato.*

Charity cauſeth men to forſake ſinne, and embrace vertue.

Charity

Charity is a word vſed of many, and vnderſtood but of a few. *Cic.*

By charity with God, we learne what is our duty towards man.

By charity, all men, eſpetially Chriſtians, are linked & bound in conſcience to releeue one another.

It is the true property of a charitable minded man, louingly to inuite the poore, curteouſly to intreate them, and quickly to ſuffer them to depart.

A poore man being in charity is rich, but a rich man without charity, is poore. *Aug.*

Charity and pryde dooth both feede the poore; the one to the prayſe and glory of God, the other, to get prayſe and glory amongſt men.

Tyrannorum vita eſt, in qua nulla eſt charitas, nulla fides, nulla ſtabilis beneuolentiæ fiducia, omnia ſemper ſuſpecta et ſollicita ſunt, nullus locus amicitiæ.

Prata et arua, et pecudū greges diliguntur iſto modo, quod fructus exijs capiuntur, hominis charitas et amicitia gratuita.

Of Humility.

Defi. *Humilitie is a voluntarie inclination of the minde, grounded vppon a perfect know-*

ledge of our owne conditions; a vertue by the which a man in the most true consideration of his inward qualities, maketh least account of himselfe.

HE that gathereth vertues without humility, carrieth dust against the wind. *Greg.*

As *Demosthenes* being demaunded what was the first precept of eloquence, aunswered to pronounce well, being asked what was the second, answered the like, and so to the third; so of the precepts of religion the 1, 2, and 3, is humility.

It is no commendations to be humble in aduersity, but in the midst of prosperity to beare a lowly sayle, deserueth great praise.

Pride perceauing humility to be honourable, desireth oft-times to be couered with the cloake thereof; for feare least appearing alwaies in his owne likenes, he should be little regarded. *Demost.*

The chiefe poynt of mans humility, consisteth in this, to subiect his vvill vnto the will of God.

Happy is that man, whose calling is great, & spirit humble.

The best armor of the mind is humility.

Humility for her excelling should be the sister of true nobility. *Pontanus.*

Humi-

Humility is more neceſſary then virginity. *Ber.*

There are three degrees of humility; the firſt of repentance, the ſecond deſire of righteouſnes, the third works of mercy.

Pride vvageth vvarre in the kingdome of humility. *Greg.*

Humility onely is the repayrer of decayed chaſtity.

The eaſieſt way to dignity is true humility.

True diſcretion, is neuer purchaſed but by true humility.

VVhen all vices in a manner decay in age, only couetouſnes increaſeth. *Auguſt.*

Sith the Country which we deſire to dwell in is hie and heauenly, and the vvay thether, lowlines & humility, why then deſiring this Country, doe we refuſe the way. *Aug.*

Of all vertuous works, the hardeſt is to be humble.

Humility hath many tymes brought that to paſſe, which no other vertue nor reaſon could effect.

To the humble minded man, God reuealeth the knowledge of his truth. *Ber.*

If thou deſire to aſcend where God the Father ſitteth, thou muſt put on the humility which Chriſt the ſonne teacheth.

The vertue of humility, is the only repairer

and reſtorer of decayed charity.

Humility teacheth a man hovv to rule his affections, and in all his actions to keepe a meane.

The ſpirit of God delighteth to dwel in the hart of the humble man. *Eraſmus.*

If thou intend to build any ſtately thing, thinke firſt vppon the foundation of humility.

As lowlines of hart maketh a man highly in fauonr with God, ſo meekenes of words maketh him to ſinke into the harts of men.

Humblenes of mind ſtirs vp affection, augments beneuolence, ſupports good equity, and preſerueth in ſafety the whole eſtate of a Country.

Men are not in any thing more lyke vnto theyr Maker, then in gentlenes and humility.

Charity & humility purchaſe immortality.

God dwelleth in heauen, if thou arrogantly lift vp thy ſelfe vnto him, he vvill flye from thee, but if thou humble thy ſelfe before him he will come downe to thee. *Aug.*

Humilitas animi ſublimitas Chriſtiani.

Tria ſunt quæ radicata nutriunt humilitatem, aſſiduitas ſubiectionis, conſideratio propriæ fragilitatis, et conſideratio rei melioris.

Of

Of old Age.

Defi. *Old age, the gift of heauen, is the long expence of many yeeres, the exchange of ſundry fortunes, and the ſchoole of experience.*

SIcknes and old age, are the tvvo crouches whereon life vvalketh to death, arreſting euery one to pay the debt vvhich they ovve vnto nature. *Theopom.*

It is a vaine thing for him that is old, to wiſh that he were young againe.

It is a lamentable thing to be old with feare, before a man come to be old by age.

A gray beard is a certaine ſigne of old age, but not an aſſured token of a good wit.

Age ought to keepe a ſtraight dyet, or elſe will enſue a ſickly life.

Hoary haires are embaſſadors of great experience. *Chilo.*

As old folke are very ſuſpitious to miſtruſt euery thing, ſo are they likewiſe very credulous to beleeue any thing.

Youth neuer runneth vvell, but when age holdeth the bridle.

Age rather ſeeketh food for ſuſtenance, thē followeth feaſts for ſurfets.

The benefit of old age is liberty. *Sophocles.*

VVhen

VVhen all things by time decayeth, knowledge by age increaſeth. *Ariſt.*

Old age enioyeth all things, and wanteth all things. *Democr.*

In age we ought to make more readines to die then prouiſion to liue; for the ſteele being ſpent, the knyfe cannot cut, the ſunne being ſet, the day cannot tarry, the flower being falne, there is no hope of fruite, and old age being once come, lyfe cannot long endure. *Aurel.*

Thoſe that ſpend theyr youth vvithout reſtraint, vvould leade theyr age without controlement.

Bevvare of olde age for it commeth not alone. *Eurip.*

Euery age of man hath end, but old age hath none. *Cicero.*

In youth ſtudy to liue wel, in age to dy wel, for to die well is to die willingly. *Seneca.*

Old men are young mens preſidents. *Chriſ.*

An old man hath more experience to make a perfect choyce, then a young man skill in a happy chaunce.

Age directeth all his doings by vviſedome, but youth doateth vpon his own will.

Age hauing bought wit vvith payne and perrill, fore-ſeeth daungers and eſcheweth them.

The

The difference betweene an old man and a young man is thys; the one is followed as a friend to others, the other is eschewed as an enemy to himselfe.

The Brachmans and Gimnosophists made a law, that none vnder the age of 40. should marry without the consent of theyr Seniors, least in making theyr choyce vvithout skill, the man in proces of time should begin to loose, or the woman not to loue.

Old men are often enuied for theyr vertue, but young men pittied for their vice.

Old men by reason of theyr age, and weakneese of theyr strength, are subiect to sundry imperfections, and molested with many diseases. *Pacunius.*

Gray hayres oft-times are intangled vvith loue, but staileese youth intrapped with lust.

Age is more to be honored for his wisdom, then youth commended for his beauty.

The mind of an old man is not mutable, his fancies are fixed, and his affections not fleeting; he choseth without intention to change, & neuer forsaketh his choyce till death make challenge of his life.

The old Cedar tree is leese shaken with the wind then the young bramble, and age farre more stayed in his affaires then youth.

Old men are more meet to giue counsaile, then

ſcience. *Bids.*

Age may be allotted to gaze at beauties bloſſoms, but yovth muſt clime the tree, and enioy the fruit.

Nature lendeth age authority, but gentlenes of hart is the glory of all yeares.

Children are compared to the ſpring-time, ſtriplings to ſommer-ſeaſon, young-men to autumn, and old men to winter.

An olde man ought to remember his age paſt, and to bethinke himſelfe hovv he hath ſpent his time; if he finde himſelfe faulty, in neglecting ſuch good deeds as he might haue done, he ought foorth-with to be carefull to ſpend the remainder of his life in liberality towards the poore.

Old men are commonly couetous, becauſe their getting daies are paſt.

It is a great ſhame for an olde man to be ignorant in the principle of religion.

An old man ought to be reuerenced for his grauity, ſooner then for his gray haires.

If young men had knowledge, and old men ſtrength, the vvorld would become a nevv paradice.

A man aged and vviſe, is worthy double reuerence.

Infancy is but a fooliſh ſimplicity full of lamentations and harmes, as it were layd open

to

then fit to follow warres. *Bias.*

Though young men excell in ſtrength, yet old men exceed in ſtedfaſtnes.

Though all men are ſubiect to the ſuddaine ſtroke of death, yet old men in nature ſeeme neereſt to their graue.

Age is a crowne of glory when it is adorned with righteouſnes, but the dregs of diſhonor when it is mingled with miſchiefe.

Honorable age conſiſteth not in the terme of yeeres, neyther is it meaſured by the date of mans dayes: but by godly wiſedome and an vndefiled life.

Age is forgetfull, and gray hayres are declining ſteps from ſtrength.

Age is giuen to melancholly, and many yeares acquainted with many dumps.

Age ſpeaketh by experience, and lyketh by tryall, but youth leaneth vnto vvit which is voyde of wiſedome.

He that will not be aduiſed by age, ſhall be deceiued by youth.

Old age is the fore-runner of death.

Age and time are tvvo things vvhich men may fore-think of, but neuer preuent.

Men of age feare and fore-ſee, that vvhich youth neuer regardeth.

Old folkes oft-times are more greedy of coyne, then carefull to keepe a good conſcience.

to a maine Sea without a sterne.

Youth is an indiscreete heate, outragious, blind, heady, violent, and vaine.

Non est senectus (vt tu opinaris pater)
Onus grauissimum; sed impatientius
Qui fert, sibi ipse est author illius mali;
Patienter at qui, sibi quietem comparat.
Dum dexterè eius moribus se accomodat.
Nec ille solum detrahit molestiam
Accersit aliquam sed voluptatem sibi
Si nauigandum sit quatuor per dies
De comeatu cura nobis maxima,
At si in senectam quid licet compararere
Non instruemus nos eo viatico?

Of Death.

Defi. *Death is taken three maner of wayes, the first is the seperation of the soule from the body, with the dissolution of the body, vntill the resurrection; the second is the death of sinne, sith he is sayd to be dead, which lyeth sleeping in sin; the third is eternall death, vnto which the wicked shal be condemned in the day of generall iudgement.*

DEath is the law of nature, the trybute of the flesh, the remedy of euills, and the path eyther to heauenly felicity, or eternall misery.

misery. *Heraclit.*

Desteny may be deferred, but can neuer be preuented.

An honourable death is to be preferred before an infamous life.

That man is very simple, that dreadeth death because he feareth therby to be cut off from the pleasures of this life.

Death hath his root from sinne. *August.*

Death is the end of feare, and beginning of felicity.

There is nothing more certaine thē death, nor any thing more vncertain then the houre of death.

No man dyeth more willingly, then he that hath liued most honestly.

It is better to die well, then to liue wantonly. *Socrat.*

Death it selfe is not so painfull, as the feare of death is vnpleasant.

Death is the end of all miseries, but infamy is the beginning of all sorrowes. *Plut.*

VVhile men seek to prolong their life, they are preuented by some suddaine death.

VVhile we think to fly death, we most earnestly follow death.

VVhat is he that being lusty and young in the morning, can promise himselfe life vntill the euening.

Many

Many men desire death in their misery, that cannot abide his presence in the time of their prosperity.

An euill death, putteth great doubt of a good life, and a good death partly excuseth an euill life.

The death of euill men, is the safety of good men liuing, *Cic.*

He that euery houre feareth death, can neuer be possessed of a quiet conscience.

Nothing is more like to death then sleepe, who is deaths elder brother. *Cicero.*

There is nothing more common then suddaine death; vvhich being considered by the great Phylosopher *Demonax*, he therefore warned the Emperor *Adrian*, and such other as lyued at theyr pleasure and ease, in no wise to forget, how in euery short moment they should be no more.

Nature hath gyuen no better thing then death. *Plinie.*

Death deadly woundeth, vvithout eyther dread or daliance.

Sith death is a thing that cannot be auoided it ought of all men the lesse to be feared.

By the same way that life goeth, death commeth. *Aurel.*

The most profitable thing for the vvorld, is the death of couetous and euill people.

Death

Death is common to all persons, though to some one way, and to some another.

If we liue to die, then we die to liue.

All things haue an end by death, saue onely death, whose end is vnknowne.

Death is metaphorically called the end of all flesh, *Arist.*

The last curer of diseases, is death.

Death despiseth al riches and glory, and ruleth ouer all estates alike. *Boetius.*

None needs to feare death, saue those that haue committed so much iniquity, as after death deserueth damnation. *Sotrat.*

VVisedome maketh men to despise death, it ought therfore of all men to be imbraced, as the best remedy against the feare of death. *Hermes.*

So liue and hope, as if thou shouldest dye immediatly, *Plinie.*

Non deterret sapientem mors, quæ propter incertos casus quotidie imminet, et propter breuitatem vitæ nunquam longè potest ab esse.

Tria sunt genera mortis vna mors est peccati, vt anima quæ peccat morte morietur; altera mistica, quando quis peccato moritur et Deo viuit: tertia, qua cursum vitæ huius explemus. Aug.

Of

Of Time.

Defi. *Time is a ſecrete and ſpeedy conſumer of bowers and ſeaſons, older then any thing but the firſt, and both the bringer forth, and waſter of whatſoeuer is in this world.*

THere is no ſore which in time may not be ſaued, no care which cannot be cured, no fire ſo great which may not be quenched, no loue liking fancy or affection, which in time may not either be repreſſed or redreſſed.

Time is the perfit herrald of truth. *Cic.*

Time is the beſt Orator to a reſolute mind.

Daily actions are meaſured by preſent behauiour.

Time is the herrald that beſt imblazoneth the conceits of the mind.

Time is the ſvveet Phiſition, that alloweth a remedy for euery miſhap.

Time is the Father of mutability. *Solon.*

Time ſpent without profit, bringeth repentance, and occaſion let ſlip when it might be taken, is counted prodigality.

There is nothing among men ſo entirely beloued, but it may in time be diſlyked, nothing ſo healthfull, but it may be diſeaſed, nothing ſo ſtrong but it may be broken, neyther

ther any thing ſo wel kept but it may be corrupted.

Truth is the daughter of Tyme, and there is nothing ſo ſecrete, but the date of manie daies will reueale it.

In time the ignorant may become learned, the fooliſh may be made wiſe, and the moſt wildeſt wanton, may be brought to be a modeſt Matron. *Bias.*

The happier our time is, the ſhorter while it laſteth. *Plinie.*

Say not that the time that our fore-fathers liued in, vvas better then this preſent age. Vertue and good life, make good dayes, but aboundance of vice corrupted the time. *Ierom.*

Nothing is more precious then time, yet nothing leſſe eſteemed of. *Bern.*

As oyle though it be moiſt, quencheth not fire, ſo time though neuer ſo long, is no ſure couert for ſinne.

As a ſparkle raked vp in cinders, vvil at laſt begin to glowe and manifeſt flame, ſo treachery hid in ſilence, and obſcured by time, will at length breake foorth, and cry for reuenge.

VVhatſoeuer villanie the hart doth think, and the hande effect, in proces of time the worme of conſcience will bewray.

Tyme draweth vvrinkles in a faire face, but addeth freſh colours to a freſh friend.

Things paſt, may bee repented, but not recalled. *Liuius.*

A certaine Phyloſopher being demaunded what was the firſt thing needful to winne the loue of a vvoman? anſwered, opportunitie. Beeing asked what was the ſecond, he anſwered, opportunitie; and beeing demaunded what was the third, hee ſtill aunſwered, opportunitie.

Delayes oftentimes bring to paſſe, that he which ſhould haue died, doth kill him which ſhould haue liued. *Clem. Alex.*

Procraſtination in perrill, is the mother of enſuing miſery.

Time and patience, teacheth all men to liue content.

Take time in thy choyce, and bee circumſpect in making thy match, for nothing ſo ſoone gluts the ſtomacke as ſweet meat, nor ſooner fills the eye, then beautie.

Oportunities neglected, are manifeſt tokens of folly.

Time limitteth an end to the greateſt ſorrowes.

Actions meaſured by time, ſildome proue bitter by repentance.

Re[illegible] oft-times deſireth execution of a thing

thing which time vvil not ſuffer to be doone, not for that it is not iuſt, but becauſe it is not followed.

Many matters are brought to a good ende in tyme, that cannot preſently bee remedied with reaſon.

Time is lifes beſt counſeller. *Antiſt.*

Time is the beſt gouernour of counſels.

Tyme tryeth vvhat a man is, for no man is ſo deepe a diſſembler, but that at one time or other he ſhall be eaſily perceiued.

Time is the inuenter of nouelties, & a certaine regiſter of things auncient. *Mar. Aur.*

Time maketh ſome to be men, which haue but childiſh conditions.

Tymes daily alter, and mens mindes do often change.

A little benefit is a great profit, if it bee beſtowed in due time. *Curtius.*

Time is ſo ſwift of foote, that beeing once paſt, he can neuer be ouer-taken. *Bias.*

The fore-locks of Tyme, are the deciders of many doubts.

Tyme in his ſwift pace, mocketh men for their ſlownes.

Non eſt, crede mihi, ſapienris dicere, viuam:
Sera nimis vita eſt craſtina, viue hodie.
Omnia tempus edax depaſcitur, omnia carpit:
Omnia ſede mouet, nec ſinit eſſe diu.

Of the World.

Defi. *This word world, called in Greeke* Kosmos, *signifieth as much as ornament, or a wel disposed order of things.*

HE that cleaueth to the customes of the world, forsaketh God.

Cicero & the Stoicks were of opinion, that the world was wisely gouerned by the gods, who haue care of mortall things.

The world is vain, & worldly ioyes do fade but heauen alone for godly minds is made.

He that trusteth to the world, is sure to bee deceiued. *Archim.*

The disordinate desire of the goods of thys world, begetteth selfe-loue.

Our honours and our bodily delights, are worldly poysons to infect our soules.

The worlde seduceth the eye with varietie of obiects; the sent with sweet confections; the taste with delicious dainties; the touch with soft flesh, precious clothing, and all the inuentions of vanitie.

Hee that mortifieth his naturall passions, is sildom ouercome with worldly impressions. *Greg.*

No man that loueth the world, can keepe a good

good conſcience long vncorrupted.

The worldly man burneth in heate of deſire, is rauiſhed with the thought of reuenge, inraged with the deſire of dignitie; briefely, neuer his owne, till he leaue the world.

This vvorld, though neuer ſo wel beloued, cannot laſt alwaies.

This worlde is the chaine vvhich fettereth men to the deuill, but repentance is the hand which lifteth men vp to God.

This world is but the pleaſure of an houre, and the ſorrow of many daies. *Plato.*

The world is an enemy to thoſe vvhom it hath made happy. *Auguſt.*

The world is our pryſon, and to liue to the world, is the life of death.

The delights of this world are like bubbles in the water, which are ſoone raiſed, and ſuddainly laid.

The world hateth contemplation, becauſe contemplation diſcouereth the treaſons and deceits of the world. *Eraſ.*

VVe may vſe the world, but if we delight in it, we breake the loue we ſhould beare to him that created it.

Man hath neuer perfit reſt or ioy in thys world, neither poſſeſſeth he alwaies his owne deſire.

Hee that loueth the vvorlde, hath inceſſant

trauaile, but he that hateth it, hath reſt.

The world hath ſo many ſundry changes in her vanitie, that ſhee leadeth all men wandering in vnſtedfaſtnes.

He which ſeeketh pleaſures from the world followeth a ſhadow, which when he thinketh he is ſureſt of, it vaniſheth away, and turneth to nothing. *Socrates.*

The world, the fleſh, and the deuil, are three enemies that continually fight againſt vs, & we haue great need to defend vs from them.

The vanities of thys vvorlde, bewitch the mindes of many men.

God created thys world, a place of pleaſure and reward; wherfore ſuch as ſuffer in it aduerſity, ſhall in another world be recompenced with ioy. *Hermes.*

He which delighteth in this world, muſt either lacke what he deſireth, or els looſe what he hath wonne with great paine.

He that is enamoured of the world, is lyke one that entereth into the Sea; for if hee eſcape perrils, men will ſay he is fortunate, but if he perriſh, they vvill ſay, he is vvilfully deceiued.

He that fixeth his minde wholy vppon the world, looſeth his ſoule; but he that deſireth the ſafety of his ſoule, little or nothing regardeth the world.

After

After the olde Chaos vvas brought into forme, the Poets faine that the vvorlde vvas deuided into foure ages; the firſt vvas the golden age, the ſecond vvas the ſiluer age, the third, the brazen age, and the fourth, the yron age; all vvhich may bee more largely read of in the firſt booke of *Ouids* metamorphoſis.

The vvorlde in the foure ages thereof, may bee compared vnto the foure ſeaſons of the yeere; the firſt reſembling the ſpring time, the ſecond, ſommer, the third, autumne, and the fourth, winter. *Perdicas.*

Hee that yeeldeth himſelfe to the vvorlde, ought to diſpoſe himſelfe to 3. things which he cannot auoyde. Firſt to pouerty, for hee ſhall neuer attaine to the riches that he deſireth; ſecondly, to ſuffer great paine & trouble; thirdly, to much buſineſſe without expedition. *Solon.*

Mundus regitur numine deorum eſtque quaſi communis vrbis et ciuitas omnium. Cic.

Mundus magnus homo, homo paruus mundus eſſe dicitur.

Of Beginning.

Defi. *Beginning is the firſt appearance of any thing, and there can bee nothing without beginning*

ginning, but onely that Almightie power, which first created all things of nothing.

EVill beginnings, haue moſt commonlie wretched endings.

In euerie thing, the greateſt beauty is to make the beginning plauſible and good.

It is better in the beginning to preuent, thē in the exigent to worke reuenge.

That thing neuer ſeemeth falſe, that dooth begin with truth.

The preface in the beginning, makes the vvhole booke the better to be conceiued.

Nature is counted the beginning of all things, death the end. *Quintil.*

To beginne in truth, & continue in goodneſſe, is to gette praiſe on earth, and glorie in heauen.

The beginning of ſuperſtition, was the ſubtiltie of ſathan; the beginning of true religion, the ſeruice of God.

There is nothing wiſely begunne, if the end be not prouidently thought vpon.

Infants beginne life with teares, continue it with trauailes, and end it with impatience.

A fooliſh man beginneth manie things, and endeth nothing.

The beginning of thinges is in our ovvne power, but the end thereof reſteth at Gods diſpoſing

diſpoſing. *Stobæus.*

Neuer attempt any vvicked beginning, in hope of a good ending.

The moſt glorious and mighty beginner, is GOD, who in the beginning created the world of nothing.

Small faults not hindered in the beginning, amount to mighty errors ere they be ended.

A work well begun, is halfe ended. *Plato.*

In all workes, the beginning is the chiefeſt, and the end moſt hardeſt to attaine.

The beginning, the meane, and the end, is a legacie which euery one enioyeth.

Suddaine changes haue no beginning.

Nothing is more auncient then beginning.

That which is betweene the beginning and the end, is ſhort. *Greg.*

The feare of God, is the beginning of wiſedome. *Sirach.*

The beginnings of all things are ſmall, but gather ſtrength in continuance.

The beginning once knowne, vvith more eaſe the euent is vnderſtood.

Begin nothing before thou firſt call for the helpe of God; for God whoſe power is in all things, giueth moſt proſperous furtherance and happy ſucceſſe, vnto all ſuch acts as vve doe begin in his name.

Take good aduiſement ere thou begin any thing,

thing, but being once begun, be careful ſpeedily to diſpatch it.

He that preuenteth an euill before it begin, hath more cauſe to reioyce then to repent.

Take good heede at the beginning to what thou graunteſt, for after one inconuenience another will follow.

Begin to end, and ending, ſo beginne,
As entrance to good life, be end of ſin.

Principijs obſta, ſeró medicina paratur
Cum mala per longas inualuere moras.

Principij nulla eſt origo, nam ex principio oriuntur omnia, ipſum autem nulla ex re alia naſci poteſt.

Of Ending.

Defi. *The ende is that whereto all thinges are created by GOD, which is the glory of his Name, and ſaluation of his Elect; albeit the order which he obſerueth, the cauſe, reaſon, and neceſsity of them, are hid in his ſecrete counſaile, and cannot bee comprehended by the ſence of man.*

THE end of this vvorlde, is a good mans meditation; for by thinking thereon, he preuenteth ſinne. *Baſill.*

The end of trouble bringeth ioy, & the end of

of a good life, euerlasting felicitie.

VVhat thing soeuer in this vvorlde hath a beginning, must certainly in this world haue also an ending.

The last day hath not the least distresse.

Felicitie is the end and ayme of our worldly actions, which may in this life be described in shadowes, but neuer truly attained but in heauen onely.

Nothing is doone, but it is doone to some end. *Arist.*

The end of labour is rest, & the end of foolish loue repentance.

The end is not only the last, but the best of euery thing. *Arist.*

The end of euery thing is doubfull. *Ouid.*

The end of warre is a iust Iudge. *Liuius.*

As there is no ende of the ioyes of the blessed, so is there no end of the torments of the wicked. *Greg.*

The end of this present life, ought to haue respect to the beginning of the life to come. *Ber.*

The end we hope for, is euer lesse then our hopes.

VVhat vvas doubtfull in the beginning, is made certaine by the end thereof.

Seeing the euent of things doe not aunswer to our wils, we ought to apply our wils to the

end

end of them. *Arist.*

The end of a dissolute life, is most cõmonly a desperate death. *Bion.*

Our life is giuen to vse and to possesse, but the end is most vncertaine and doubtfull.

The end of sorrow is the beginning of ioy.

At the end of the worke, the cunning of the worke-man is made manifest.

Good respect to the ende, preserueth both body and soule in safety.

Before any fact be by man committed, the end thereof is first in cogitation.

Many things seeme good in the beginning, which proue bad in the end.

Exitus acta probat, careat successibus opto
Quisquis ab euentu facta notanda putat.
Multi laudantur in principio, sed qui ad finem perseuerat, beatus est.

Of Day, or Light.

Defi. *The word* Dies, *which signifieth a day, is so called,* quod sit diuini operis, *it is Gods faire creature, and the cheerefull comfort of man, who by his word made the light therof to beautifie it to the worlds end.*

THose children which are borne between the foure & twenty houres of midnight, and

and midnight, with the Romaines are say de to be borne in one day.

Numa Pompilius, as hee deuided the yeere into Moneths, so he deuided the month into dayes, and called them *Festos, profestos, & Intercisos*, the first, dedicated to the Gods, the next to men, for dispatching of their busines; the last, as common for theyr Gods as men.

A day natural hath twenty & foure houres, a day artificiall, hath twelue houres.

The day beginneth with the Egiptians, at sunne-setting, and vvith the Persians at the sunne-rising.

The Athenians count all the time from the setting of the sunne, to the setting of the sun againe, but one day.

The Babylonians count their day from the sunne rising in the morning, till the sun rising the next day.

The Vmbrians, an auncient people in Italie, account theyr day from noone-tide, till noone-tide the next day following.

The wicked and euill-liuing man, loueth darknes, and hateth the light.

One day taketh from vs, the credite that another hath giuen vs, & the last must make reckoning of all the rest past.

By daily experience we wax wiser & wiser.

He

Hee that refuſeth to amend his life to day, may happen to be dead ere to morrow.

Let no day be ſpent without ſome remembrance how thou haſt beſtowed thy time.

Veſpaſian thought that day loſt, wherein hee had not gotten a friend.

Of all numbers, we cannot skill to number our daies, wee can number our ſheepe, our oxen, and our coyne, but we think our daies are infinite, and therefore we cannot number them.

One day the valiant broode
Of *Fabius* ſent to fight,
Thus ſent one day,
Did ſee them nobly dead ere night.

The Romans called Iupiter *Dieſpiter*, which ſignifieth the father of the day, or light.

Light is ſome-times taken for day, and darknes for night.

No day commeth to man, wherein he hath not ſome cauſe of ſorrow. *Quintil.*

The entrance of adoleſcencie is the ende of infancie, mans eſtate the death of youth, and the morrow dayes birth, the ouethrovve of thys dayes pride.

Light is the Queene of the eyes. *Auguſt.*

GOD in the beginning made tvvo great lights, one for the day another for the night.

Day is the image of life, night of death.

The

The pleaſure of the day, is the ſunne, called of the Phyloſophers the golden eye, and hart of heauen.

The lyght of learning, is the day of the minde. *Aug.*

Euery day that paſſeth is not to be thought as the laſt, but that it may be the laſt. *Senec.*

The ſun melteth waxe, and hardneth clay.

Abbreuiare dies poteris, producere nunquam,
Abbreuiare tuum eſt, ſed prolangare totantis.
Optima quæq́ dies miſeris mortalibus eui
Prima fugit; ſubeunt morbi triſtiſq́ ſeneſtus
Et labor, et duræ rapit inclementia mortis.

Of Night.

Defi. *Night or darknes is the time of reſt and peace after labors, being cõmonly that part of the day naturall, in which the ſunne is hidden from vs, cheering the Antipodes.*

THe longer the night is in comming, the more it is deſired of the oppreſſed, yet no ſooner ſeene then wiſht to be departing.

Night is the benefit of nature, and made for mans reſt. *Liuius.*

Suſpition & feare are nights companions.

Darknes is not euill, but in compariſon of the light. *Augu.*

Euery

Euery light hath his ſhadow, and euery ſhadow of night a ſucceeding morning.

The darknes of our vertues, and not of our eyes, is to be feared. *Aug.*

It is not darknes, but abſence of the light that maketh night.

Darknes cannot be ſeene. *Aug.*

The breath we breathe in the morning, is often ſtopt and vaniſhed before night.

Night followeth day, as a ſhadow followeth a body. *Ariſt.*

This our life is as it were night.

Night is more comfortable to the miſerable then the day.

Night which is the nurſe of eaſe, is the mother of vnquiet thoughts.

Night which is all ſilence, heares all the cõplaints of the afflicted.

The deedes of the night are lothſome to the day, neither hath light to doe with darkneſſe.

Night is warres enemy; yet it is the onely finder out of martiall ſtratagems.

A darke night, and a deadly reſolution, begets cauſe of the dayes lamentation.

Night is the cloake to couer ſinne, and the armour of the vniuſt man. *Thephr.*

Night begets reſt, and reſt is the refreſhing of tired ſpirits.

VVhat

VVhat euer is ouer-wearied by the dayes exercise, is as it vvere nevv borne by the nights rest and quiet. *Tully.*

Night aud sinne hold affinity, and ioyntly ayde each other.

It is impossible to weare out the day in trauaile, if some part of the night be not spent in rest.

Vt ingulent homines surgunt de nocte latrones
Vt teipsum serues non expergiscaris. Horatius.

Interiores tenebræ cæcitas mentis exteriores infernus.

Of Wickednes.

Defi. *VVickednes is any sinne, vice, or euil, committed or imagined in the whole course of our liues, and the meane by which we loose Gods fauour, and expose our selues to the danger of hell fire.*

THe prosperity of euill men, is the calamity of the good.

VVhen wicked men rioyce, it is a signe of some tempest approching.

It is the corruption of the good to keepe company with the euill.

Reioyce as often as thou art despised of euill men, and perswade thy selfe that their euill o-

pinion of thee is moſt perfit prayſe.

Ill men are more haſty then good men be forward in proſecuting their purpoſe.

He that vvorketh wickednes by another, is guilty of the fact committed himſelfe. *Bias.*

It is better to deſtroy the wickednes it ſelfe then the wicked man.

Vnexperienced euils doe hurt moſt.

The remembrance of euill thinges is to be obſerued by the contemplation of good matters.

Phillip K. of Macedon, aſſembled together the moſt wicked perſons, aud furtheſt from correction of all his ſubiects, and put them into a Towne vvhich he builded of purpoſe, calling it *Penetropolis*, the Citty of vvicked perſons.

Continuance of euil doth in it ſelfe increaſe euill. *S.P.S.*

A wicked life is the death of the ſoule. *Chriſ.*

VVho can be more vnfortunate then hee which of neceſsity will needs be euill?

VVho ſoeuer he be that ſpareth to puniſh the wicked, doth thereby much harme to the good. *Anachar.*

It is a praiſe to the godly, to be diſpraiſed of the wicked, and it is likewiſe a diſprayſe to be praiſed of them.

Sinne blindeth the eyes of the wicked, but puniſh-

puniſhments open them. *Greg.*

The wicked man is daily drawne to puniſhment, and is ignorant therof.

The mind of an ill diſpoſed perſon, is more vnſtable then the ſuperficies of the water.

VVhen wicked men be in the midſt of all theyr iollity, then ſome misfortune comes knocking at the doore.

VVhen the euill man vvould ſeeme to be good, then is he worſt of all.

He is euill, that doth willingly aſſociate him ſelfe with wicked men.

VVicked men are the deuils ſhadowes.

Vertue is health, but vice is ſicknes. *Plato.*

The wicked man attempteth thinges impoſsible. *Ariſt.*

The wicked man is euer in feare. *Plato.*

Hee vvrongeth the good that ſpareth the wicked.

A good ſentence proceeding from a wicked mans mouth, looſeth his grace.

The progeny of the wicked, although it be not wholy infected, yet it will ſauour ſomething of the fathers filthines.

As vertue is a garment of honour, ſo wickednes is a robe of ſhame.

Curſed is that man, that knoweth not to be a man, but by his wickednes is far otherwiſe then he ſhould be.

He that intendeth not to do good, ſhold refraine from doing euill; but it is counted euill if we refraine to doe good.

Purifie thine owne vvickednes, then prate of others ſinnes.

The wickednes that is done by the permiſſion of a Prince, ſhall be reckoned vnto the Prince for his ſinne.

The wicked man, in a monſtrous kinde of pride neuer heard of before, glorieth & boaſteth of his euill deeds.

A man ſhall bee meruailouſly mooued to goodnes, if he doe but remember the pleaſures comming from the ſame to be continuall, not tranſitory; & againe, if he remember the pleaſures ſpringing from vvicked things, he ſhal find them mingled with griefe and vexation; the pleaſure paſſeth, but the paine endureth.

VVhen a man doth ſubiect himſelfe to the wicked affections of his ovvne mind, he doth vveaken and cut in ſunder the ſtrings of vnderſtanding. *Cicero.*

VVicked counſaile is moſt hurtfull to the giuer.

In good things, nothing is eyther wanting or ſuperfluous; vvhich made the Pythagorians ſay, that vvickednes could not be comprehended, but godlines might.

The

The wayes to wickednes are many, playne, and common, but to goodnes are not many, but one, and that ſame is hard to find, becauſe it is but little troden.

Non ob ea ſolum incommoda quæ eueniunt improbis, fugienda eſt improbitas: ſed multo etiam magis, quod cuius in animo verſatur, nunquam ſinit eum reſpirare, nunquam acquieſcere.

Si impietas improbè molita quippiã eſt, quamuis occultè fecerit, nunquam tamen confidet id fore ſemper occultum; plerumque enim improborum facta primo ſuſpitio inſequitur: deinde ſermo atque fama: tum accuſatorum iudex, multi etiam ſe iudicant. Cic.

Of Infamie.

Defi. *Infamie is the liuorie of badde deſarts in this world, and that which for our malignities and euill doings ſtayneth our names, and our ſucceſſions with a perpetuall diſgrace, through the report of our miſdeedes and vniuſt attempts.*

SHame and diſhonour are the greateſt preuentors of miſhap.

Infamy galleth vnto death, and liueth after death.

Infamy and ſhame are inſeparable ſequels

of adultery.

That man is very wicked & vnhappy, whose life the people lament, and at vvhose death they reioyce. *Solon.*

There is no greater infamy, thē to be lauish in promise, and slack in performance.

Begging is a shamefull course, & to steale is a great blot of dishonor.

He that hath borne saile in the tempest of shame, may euer after make a sport of the shipwrack of his good name.

Infamy is so deep a colour, that it will hardly be washed off with obliuion.

Such as seeke to climbe by priuy sinne, shal fall with open shame.

They that couet to swim in vice, shall sinke in vanity. *Crates.*

Greater is the shame to be accounted an harlot, then the prayse to be esteemed amiable.

The infamy of man is immortalll. *Plautus.*

It vvere great infamy to the person, and no small offence to the Common-vveale, to behold a man basely toyling that deserueth to gouerne, and to see him gouerne, that deserueth to goe to plow.

Shame is the end of trechery, and dishonor euer fore-runnes repentance.

VVhat is once spotted vvith infamy, can hardly

hardly be worne out with time. *Aurel.*

VVhen the ſtring is broken, it is hard to hit the white; and when a mans credit is called in queſtion, perſvvaſions can little preuaile.

An honorable man ſhould neuer die, and an infamous man deſerueth not to liue.

The infamous man is onely miſerable, for good men will not beleeue him, bad vvill not obey him, no man accompany him, and few befriend him.

As beauty adorneth vvealth, maintaineth honour and countenance; ſo infamy woundeth all.

The occaſions and greatnes of infamy, are better vntried then knowne.

The tong is the readieſt inſtrument of detraction and ſlaunder.

Euery inferior doth account that thing infamous, vvherein he ſeeth his ſuperiour offend.

It is infamy to ſeeke prayſe by counterfaite vertue.

It is infamy to diſprayſe him that deſerueth well, becauſe he is poore, & to commend the vnworthy becauſe he is rich.

He that by infamy ſlaundereth his friend, is moſt monſtrous.

To be prayſed of wicked men, is as great infamy

famy as to be praiſed for wicked doing.

Pride is the cauſe of hatred, and ſloth of infamy.

The life of a noted infamous man is death.

Cicero inueighing againſt *Cateline*, ſaith, thy naughty and infamous life, hath ſo obſcured the glory of thy predeceſſors, that although they haue been famous, yet by thee they will come to obliuion.

If a mans good name be not polluted, although he haue nothing elſe, yet it ſtands him in more ſted then the poſſeſſion of very great riches.

Emori præſtat per virtutem quam per dececus viuere. Cic.

Quis honorem, quis gloriam, quis laudem, quis vllum decus tam vnquam expetit, quam vt ignominiam, infamiam, contumeliam dedecus fugiat? Cic.

Of Diſhoneſty.

Defi. *Diſhoneſty is an act which ingendereth it owne torment from the very inſtant wherein it is committed; & with the continuall remembrance therof, filleth the ſoule of the malefactor with ſhame and confuſion.*

He

HE that is diſpoſed to miſchiefes, wil neuer want occaſions.

Diſhoneſtie ruinates both fame and fortune.

Shame is the hand-mayde to diſhoneſt attempts. *Crateus.*

The inſatiate appetite of gluttony, doth obſcure the interior vertues of the mind.

He that feares not the haltar, wil hardly become true, & they that care not for ſuſpect, are ſildome honeſt.

It is a diſhoneſt victory that is gotten by the ſpoile of a mans own Country. *Cicero.*

There neuer ryſeth contention in a Common weale, but by ſuch men as vvould lyue without all honeſt order.

The euill inclination of men, may for a time be diſſembled, but being once at liberty, they cannot cloke it.

Many times the vvicked beare enuy vnto the good, not becauſe the vertuous ſuffer them to doe well, but for that they will not conſent with them to doe euill.

Many be ſo malicious and peruerſe, that they take more delight to doe euill vnto others, then to receaue a benefit vnto themſelues.

If he be euill that gyueth euill counſaile, more

more vild is he that executeth the ſame.

Nothing is profitable vvhich is diſhoneſt. *Tully.*

Then is miſchiefe at the full ripenes, whē as diſhoneſt things be not onely delightfull in hearing, but alſo moſt pleſant in practiſe; and there is no remedy to be hoped for, vvhere common vices are counted vertues.

A man giuen to diſhoneſty, can neyther be friend to himſelfe, nor truſty to another.

The ouer-throvv of a Common-wealth, is the diſhoneſty of the Rulers.

Diſhoneſtie is the ſerpent of the ſoule, which ſpoyleth men of their ornaments and heauenly apparrell.

All things are tollerable, ſaue thoſe things which are diſhoneſt.

Caliſtes the harlot, ſaid ſhe excelled *Socrates*, becauſe that whē ſhe was diſpoſed, ſhe could draw his auditors from him; no meruaile ſaith he, for thou allureſt them to diſhoneſty, to which the way is ready, but I exhort them to vertue, whoſe way is hard to find.

Honeſty is ioyned vvith miſery, diſhoneſty with all kind of worldly felicity; but the miſery which we ſuffer for honeſty, ſhall be turned to euerlaſting comfort; and that felicity gotten by diſhoneſty, ſhall be changed into perpetuall torment.

Sæpé diespiter neglectus
Incæsto addidit integrum
Raro antecedentem scelestum
Deseruit pede pœna claudo. Horatius.
Disce bonas artes moneo romana iuuentus
Sit procul omne nefas, vt ameris amabilis esto.

Of Vices in generall.

Defi. *Vice is an equality and iarring of manners, proceeding from mans naturall inclination, to pleasure and naughty desires.*

A Man sildom repenteth his silence, but he is often sorrowfull for his hasty speeches.

He that is rooted in sinne, will hardly be by good counsaile reformed.

VVho doubts of God with *Protagoras*, is an infidell; who denieth God with *Diagoras*, is an Epicure and a deuil.

Consent and sin are both of one kind.

Vice is the habitude of sin, but sin is the act of the habitude.

He that pampers his flesh, dooth nourish many wormes. *Demonax.*

Excessiue sleepe is found the bodies foe.

Lust bringeth short life, prodigality vvretched life, and perseuerance in sinne eternall damnation.

As

As by nature ſome men are more inclined to ſicknes then otherſome, ſo one mans mind is more prone then anothers to all vnrighteouſnes.

The ſicknes of our age is auarice, the errors of our youth inconſtancy. *Theopom.*

A moſt horrible & damnable offence is that to be iudged, whoſe reuenge belongeth vnto God. *Aug.*

Craft putteth on him the habite of policy, malice the ſhape of courage, raſhneſſe the title of valure, levvdnes the image of pleaſure; thus diſſembled vices ſeeme great vertues.

VVhere elders are diſſolute & paſt grauity, there the younger ſort are ſhameleſſe, & paſt grace.

Euery vice fighteth againſt nature.

Vice ruleth where gold raigneth. *Greg.*

VVe ought not to hate the man, but his vices. *Auguſt.*

There are more vices then vertues. *Greg.*

Riches gotten with craft, are cōmonly loſt with ſhame.

Folly in youth, & negligence in age, breeds at length woe to both; the one ending in ſorowfull griefe, the other in lamentable miſerie.

VVhere youth is voyde of exerciſe, there

age

age is voyde of honesty.

Flattery & soothing great men in theyr humors, getteth more coine then true speeches can get credite. *Bias.*

Faire faces haue gotten foule vices, straight personages crooked manners, & good complexions, bad conditions.

A merry mind doth cõmonly shew a gentle nature, where a sower countenance is a manifest signe of a froward disposition.

Sobriety without sullennes, is commendable, and mirth with modesty delectable.

Euery vice hath a cloake, & creepeth in vnder the name of vertue.

VVe ought to haue an espetiall care, least those vices deceiue vs which beare a shew of vertue.

Craft often-times accompanieth pollicy, too much austerity temperance, pride a resolute minde, prodigality liberality, fortitude temerity, and religion, superstition.

VVhat Nation dooth not loue gentlenesse, thankfulnes, and other commendable parts in a man? Contrarily, vvho dooth not hate a proud, disdaynfull, vnhonest, and vnthankfull person?

Cum fateamur satis magnam vim esse in vitijs ad miseram vitam, fatendum est etiam eandem vim in virtute esse ad beatam vitam contrariorũ enim

enim contraria ſunt conſequentia.

Qui voluptatibus ducuntur, et ſe vitiorum illecebris et cupiditatū lenocinijs dediderunt, miſſos faciant honores, nec attingant rēpublicā, patiantur viros fortes labore, ſe otio ſuo perfrui. Cic.

Of Ingratitude.

Defi. *Ingratitude is that which maketh men impudent, ſo that they dare ioyne together to hurt thoſe which haue been their beſt friends, and them to whom they are bound, both by blood, nature, and benefits.*

INgratitude challengeth reuenge by cuſtome, and is a vice moſt hateful both before God and man.

Ingratitude for great benefits, maketh men to diſpayre of recompence, and of faythfull friends cauſeth them to become mortal foes,

Impudency is the companion of that monſter ingratitude. *Stobæus.*

He is vnthankfull, that being pardoned ſinneth againe.

There can be no greater iniury offered to a free mind & a baſhfull face, then to be called vnthankfull; ſith ſuch reproches ſinke moſt deeply into the reputation of honour.

Ingratitude ſpringeth eyther frō couetouſ-

nes

nes or ſuſpect. *Theophr.*

It is a ſhameleſſe and vnthankfull part, alwayes to craue, and neuer to giue. *Martiall.*

Princes revvarding nothing, purchaſe nothing; and deſert being neglected, courage will be vnwilling to attempt.

Benefits vvell beſtovved, eſtabliſh a kingdome, but ſeruice vnrewarded, weakeneth it. *Archim.*

The nature of man is ambitious, vnthankfull, ſuſpectfull, not knowing rightly hovv to vſe his friends, or vvith vvhat regard to recompence his vvell-willers for their benefits beſtowed.

Tis better to be born fooliſh, thē to vnderſtand how to be vnthankfull.

Ingratitude looſeth all things in himſelfe, in forgetting all duties to his friend.

To doe good to an vnthankfull body, is to ſowe corne on the ſand.

Two contraries giue light one to the other, and ingratitude and thankfulnes, are beſt diſcerned one by the other.

There is no affection among men ſo firmly placed, but through vnthankfull dealing it may be changed to hatred. *Bias.*

Two heads vpon one body, is a monſtrous ſight, but one vnthankfull hart in a boſome, is more odious to behold. *Bias.*

There

There cannot be a greater occasion of hatred, then to repay good turns with vnthankfull dealing.

An vngratefull Common-vvealth vvhich hath banished mē of true desert, finding their hinderance by theyr absence, too late repenteth. *Lanctan.*

Nothing waxeth sooner olde, then a good turne or benefit. *Diog.*

An vnthankful man is compared to a vessel bored full of holes. *Lucianus.*

Old kindnes sleepeth, and all men are vnthankfull. *Pyndarus.*

The vngrateful man through his impudency is driuen to all villany and mischiefe, and maketh himselfe a slaue. *Xenophon.*

Plato called *Aristotle* a Mule for his ingratitude. *Aelianus.*

The vnthankfull man, hath euer beene accounted a more dangerous buyer then the debtor. *Cognet.*

The vngratefull man is of worse condition thee the serpent, which hath venom to anoy other, but not himselfe.

Tis better neuer to receiue benefit, then to be vnthankfull for it.

Thankfulnes dooth consist in truth and iustice; truth doth acknowledge what is receiued, and iustice doth render one good turne

for

for another. *Stobæus.*

He is vnthankfull with whom a benefit perisheth, he is more vngrateful, which wil forget the same, but he is most vnthankfull, that rendereth euill for the good hee hath receiued. *Bias.*

He which receiueth a benefite, should not onely remember, but requite the same, liberally and fruitfully, according to the nature of the earth, which tendereth more fruite then it receiueth seede. *Quint.*

The Egiptians, of all vices most abhorred ingratitude, in vvhich, as *Tully* saith, all wickednesse is contayned.

If wee be naturally inclined to doe good to them of whom we conceiue good hope, how much more are we bound to those, at whose hands vvee haue already receiued a good turne. *Seneca.*

Thou canst not call a man by a worse name then to say he is an vnthankfull person.

Plutarch interpreteth *Pythagoras Symbole* of not receiuing of swallowes, that a man ought to shunne vnthankfull people.

Xenophon among the praises which he gaue vnto *Agesilaus*, reputed it a part of iniustice, not onely not to acknowledge a good turne, but also, if more bee not rendered then hath beene receiued.

VVho-ſoeuer receiueth a benefite, ſelleth his owne libertie, as vvho would ſey, that he made himſelfe ſubiect to render the like.

The lawes of Athens, Perſia, and Macedonia, condemned the vnthankfull perſon to death.

Lycurgus eſteemed it a moſt monſtrous ingratitude, not to acknowledge a benefit.

In the old time, liberties and franchiſes for ingratitude were reuoked.

An vngratefull perſon cannot be of a noble minde, nor yet iuſt. *Socra.*

A man ought to remember himſelfe, howe often he hath receiued curteſie & pleaſure.

Euery gentle nature quickly pardoneth all iniuries except ingratitude, which it hardlie forgetteth.

Ingratitude vvas the cauſe of the ſinne and death of man.

No mans life is voyde of ingratitude.

The life of the ignorant is vnthankfull wauering, & vnſtaied in things preſent through the deſire of things to come. *Senec.*

Impudencie and ingratitude are companions.

All humane things grow old, and come to the end of their time, except ingratitude, for the greater the increaſe of mortall men is, the more doth ingratitude augment. *Plato.*

VVe

VVee ſhall auoyde this ſhamefull vice ingratitude, if vve eſteeme the benefite vvhich we receiue of another greater then it is, and cõtrariwiſe repute that leſſe then it is which we giue.

The vnwoorthier hee is that receiueth the benefite, the more is hee to be commended from whom it commeth.

Eſt aliqua ingrato meritum exprobrare voluptas.

Ingratus qui beneficiũ accepiſſeſe negat, quod accepit, ingratus, qui id diſſimulat, rurſum ingratus, qui non reddit; at omnium ingratiſsimus eſt, qui oblitus eſt.

Of Pride.

Defi. *Pride is an vnreaſonable deſire to enioy honours, eſtates, and great places: it is a vice of exceſſe, and contrarie to modeſtie, which is a part of temperance.*

HE that bruſeth the Oliue tree with hard yron, fretteth out no oyle, but water; & he that pricketh a proude hart with perſwaſions, draweth out onely hate and enuie.

It is impoſsible that to a man of much pride Fortune ſhould be too long friendly.

It chaunceth often-times to proude men,

that in their greateſt iolitie, and vvhen they thinke their honour ſpunne & vvouen, then theyr eſtate with the web of theyr life, in one moment is ſuddainly broken.

Ambitious men can neuer bee good counſellors to Princes.

The deſire of hauing more, is a vice common to Princes and great Lordes, by reaſon of ambition and deſire to rule, bringing forth in them often-times an vnſaciable cruelty & beaſtly nature. *Plut.*

Pride is the cauſe of the corruption, and tranſgreſsion of mans nature.

Pride cauſeth that worke to become vvicked, which of it ſelfe is good, ſo that humble ſubmiſsion is better then the proude boaſting of our deeds, which cauſe a proud man oftentimes to fall into more deteſtable vices then he was in before. *Plato.*

It is naturall to proude men to delight thẽſelues, and to ſet their vvhole mindes vpon vaine deſires.

Men that haue their thoughts hie, & theyr ſtates lowe, liue alwaies a penſiue & diſcontented life.

Pryde ſhould of young men be carefully auoyded, of old men vtterly diſdained, and of all men ſuſpected and feared. *Socra.*

Pryde hath two ſteps, the loweſt blood, the higheſt

higheſt enuie.

Pride eateth gold, and drinketh blood, and climeth ſo high by other mens heads, that he breaketh his owne neck.

It is better to liue in lovve content, then in high infamie; & more precious is want with honeſtie, then wealth with diſcredite.

Aſpyring pryde is lyke a vapour, vvhich aſcendeth high, and preſently vaniſheth avvay in a ſmoake. *Plut.*

A proud hart in a begger, is like a great fire in a ſmall cottage, which not onely warmeth the houſe, but burneth all that is in it.

The ſpring of pride is lying', as truth is of humilitie. *Philo.*

Men that beare great ſhapes, and large ſhadowes, and haue no good nor honeſt minds, are like the portrature of *Hercules*, dravvne vpon the ſands.

The more beauty, the more pride, and the more pride, the more preciſenes.

Ambition is the ground of all euils. *Timon.*

Pride is a Serpent, which ſlily inſinnuateth herſelfe into the mindes of men.

Extoll one of baſe ſtocke to high degree, & no man liuing will ſooner proue more proud then he.

An ambitious body, wil goe farre out of the right way, to attaine to the height which his

hart desireth. S.P.S.

Pride is the mother of superstition.

The proude man, seeking to depresse an other man, in stedde of superioritie, attaineth indignity.

The proude man is forsaken of God, being forsaken, he groweth resolute in impietie, & after purchaseth a iust punishment for hys presuming sinne. *Plato.*

A proude man is compared to a shyp without a Pylot, tossed vp and downe vpon the seas by the vvinds and tempest. *Augu.*

The sonne of *Agesilaus*, vvrote vnto King *Phillip*, vvho much gloried in some of hys victories; that if he measured his shadovve, he should finde it no greater after the victory then it vvas before.

King *Lewes* the eleuenth vvas wont to say, vvhen pride vvas on her saddle, mischiefe & shame vvas on the crupper.

Pride, enuie, and impatience, are the three capitall enemies of mans constancie. *Augu.*

Pride is alwayes accompanied vvith follie, audacitie, rashnes, and impudencie, and with solitarines; as if one woulde say, that the proude man is abandoned of all the vvorlde, euer attributing to himselfe, that vvhich is not; hauing much more bragging thē matter of worth. *Plato.*

Pryde

Pride did firſt ſpring from too great abundance of wealth. *Antiſt.*

Chriſippus, to rayſe an opinion of knowledge to himſelfe, vvould ſet forth thoſe bookes in his owne name, (a fault common in our age) which were wholy written by other men.

The proud boaſting man, doth faine things to be, which in deede are not, or maketh thē appeare greater then they are. *Ariſt.*

Pride is the mother of enuie, which if that one be able to ſuppreſſe it, the daughter will be ſoone ſuppreſſed. *Auguſt.*

Husband-men thinke better of thoſe eares of corne which bowe downe & waxe crooked, then thoſe which grow ſtraight, becauſe they ſuppoſe to finde more ſtore of graine in them, then in the other.

It is the propertie of proude men, to delight in their own fooliſh inuentions.

He that knoweth himſelfe beſt, eſteemeth himſelfe leaſt. *Plato.*

The glory of a proude man, is ſoone turned to infamie. *Saluſt.*

The proude man thinketh no man can bee humble. *Chriſoſt.*

Pompey coulde abide no equall, and *Cæſar* could ſuffer no ſuperior.

It is a hard matter for a rich man not to be proude.

If a proud rich man may ſcarcely be endured, who can away vvith a poore man that is proude? *Aug.*

The proude man, reſembleth the Fiſherman in *Theocritus*, vvho ſatisfied his hunger with dreames of gold.

The pride of vnquiet and moouing ſpirits, neuer content themſelues in their vocations. *Perdicas.*

Themiſtocles tolde the Athenians, that vnleſſe they baniſhed him and *Ariſtides*, they ſhould neuer be quiet.

Perdita tunc vrbi nocuerunt ſecula, poſtquam ambitus eſt luxus, et opum metuenda facultus tranſuerſo mentem dubiam torrente tulerunt.

In rebus proſperis, et ad voluntatem noſtram fluentibus, ſuperbia magnoperé eſt fugienda, nã vt aduerſas res ſic ſecundas immoderate ferre leuitatis eſt. Cic.

Of Prodigalitie.

Deſi. *Prodigalitie is the exceſſe of liberalitie, which comming to extreamitie, prooues moſt vicious, waſting vertues faſter then ſubſtance, and ſubſtance faſter then any vertue can get them.*

PRodigalitie vvithout care, vvaſteth that which diligent labour hath purchaſed.

Prodi-

Prodigalitie is called the fire of the minde, which is so impatient in heate, that it ceaseth not while any matter combustible is present, to burne necessary things into dust and cynders. *Plinie.*

VVhere prodigalitie and couetousnes are, there all kind of vices raigne, with all licence in that soule. *Theoph.*

Prodigalitie stirreth vp ciuill warres, and seditious iniuries, to the end that her humour may be fed; fishing in a troubled water, that shee may haue where-with to maintaine her prodigall expences.

Excesse of apparrell, is an ornament of the inconstancie of the soule, & rather whetteth the eyes of the beholders to wicked desires, then to any honest thoughts. *Eras.*

Deck not thy house with curious wrought Tapestrie, & faire painted pictures, but with temperance and honestie. *Epist.*

Pouerty followeth superfluous expences.

Prodigalitie maketh youth a Tyrant in his owne estate, a destroyer of his owne wealth, and a corrosiue to his owne friends.

To spend much without getting, to lay out all without reckoning, and to giue all vvithout considering, are the chiefe effects of a prodigall mind.

He that giueth beyond his power, is prodi-

gall,

gall, he that giueth in meaſure, is liberall, hee that gyueth nothing at all, is a nyggard.

Prodigalitie is a ſpeciall ſigne of incontinencie. *Mar. Aur.*

He that is ſuperfluous in his diet, ſumptuous in his apparrell, and lauiſh of his tongue, is a Cookes hope, a Taylors thrift, and the ſonne of repentance.

The end of much expence, is great griefe.

VVho ſpends before he thriue, vvill begge before he thinke.

Riches lauiſhly ſpent, breedes griefe to our harts, ſorrowe to our friendes, and miſery to our heyres.

A proude eye, an open purſe, a light vvife, breede miſchiefe to the firſt, miſery to the ſecond, and hornes to the third.

VVhat is gotten vvith care, ought to bee kept with vviſedome.

Prodigalitie is a diſsolution, or too much looſing of vertue. *Zeno.*

An vnthrift is knowne by foure thinges, by the company he keepeth, by the tauerns hee haunteth, by the harlots he cherriſheth, and the expence he vſeth.

As exceſſe in meats breedes ſurfet, in drink dronkenneſſe, in diſcourſe ignorance, ſo in gyfts, exceſſe produceth prodigalitie.

It is better to bee hated for hauing much, then

then to be pittied for ſpending all. *Bias.*

Prodigalitie conſiſteth not in the quantity, of vvhat is giuen, but in the habite & faſhion of the giuer.

He is truly prodigall, which giueth beyond his abilitie, and where his gifts are needleſſe.

It is not poſsible for a prodigall mind to be without enuie. *Curtius.*

Prodigalitie concealing loue, loues none, whereby affection decreaſeth, and amitie is made vnſtable.

Prodigality is borne a vvonder, and dyes a begger. *Menan.*

No kinde admonition of friendes, nor feare of pouertie, can make a prodigall man to become thrifty.

Prodigality in youth, is like the ruſt in yron, which neuer leaueth fretting, till it bee wholy conſumed.

Fire conſumeth fuel without maintenance, & prodigality ſoone emptieth a weak purſe, without it be ſupplyed.

The prodigall minded man, neyther obſerueth tyme, nor maketh ende of ryot, vntill both himſelfe and his patrimonie bee conſumed.

A prodigall humour is hardly purged, becauſe the nouriſhments are many & ſweete.

The prodigall minded man, to ſpend luſtily and

and to fare daintily, ſo he haue it, he cares not how he get it, and ſo he ſpend it, he cares neyther on whom, or in what ſort he conſume it.

—— *ô prodiga rerum*
Luxuries nunquam paruo contenta paratu,
Et quæſitorum terrâ pelagoque ciborum
Ambitioſa fames, et lautæ gloria menſæ,
Diſcite quam paruo liceat producere vitam,
Et quantum natura petat.

Of Gaming.

Defi. *Gaming is a ſtealing away of time, buſiing our vnderſtanding in vaine things without any profit.*

CHilon, being ſent from Lacedemonia to Corinth in embaſſage, to intreat a peace betvvene them, and finding the noble men playing at dyce, returnd back againe vvithout deliuering his meſſage; ſaying, that hee would not ſtaine the glory of the Spartans, with ſo great an ignomy, as to ioyne them in ſociety with dice-players.

Players at dice by the counſell of *Conſtantinople* vnder *Iuſtinian*, were puniſhed with excomunications.

Alphonſus, Sonne of *Ferdinando* King of Spayne, ſtraightly commaunded, that no Knight

Knight ſhoulde preſume to play at Dyce or Cardes for any money, or giue hys conſent to any ſuch play in his houſe, vppon payne, of forfaiting his wages for one whole month, and himſelfe to bee forbidden an other moneth and a halfe from entering into the kings pallace.

It is a very hard matter to follow ordinarilie the deceitfull practiſes of couſening skill, or skilfull couſenage, vvithout the diſcredite of a mans good name, by the mark of reproch, or badge of open infamy.

The fame or good name of a man is no ſooner in queſtion, then when hee is knowne to be a common gamſter.

It is no freedom to be licentious, nor liberty to liue idely.

Such gaming is to be abhorred, wherin wit ſleepeth, and idleneſſe vvith couetouſnes is onely learned.

The gaine vvhich ariſeth to any party in play, ſhould be beſtowed vpon the poore, to the ende that both the gamſters, as well the winner as the looſer, might be equally puniſhed. *Aug.*

Aurelius Alexander Emperour of Rome, made a law, which was ratified by the authority of the Senate & people, that if any man was found playing at the dice, he ſhould be taken

taken for frantick, or as a foole natural, which wanted wit & discretion to gouern himselfe.

The same Emperor likewise, after the promulgation of the fore-sayde lavve, counted Dice-players no better then theeues & extortioners.

Gaming at cardes and dyce, are a certaine kind of smooth, deceitfull, & sleightly theft, whereby many are spoyled of all they haue.

VVho will not thinke him a light man, of small credite, dissolute, remisse, and vaine, that is a dice-player, or a gamster. S. T. El.

Howe much cunninger a man is in gaming & dice-playing, so much the more is he corrupted in lyfe and manners.

Iustinian made a lavv, that none either priuately or publiquely, should at any time play at dice or cardes.

Old mens gaming is a priuiledge for yong men. *Iuuenall.*

The deuill was the first inuenter of Dyce and gaming.

Dycing Comedies, bring often tragicall ends.

Plato seeming to commend table-play, cõpareth it vnto the life of man; that like as an euil chance may be holpen by cunning play; so may a bad nature be made better by good education.

Cicero

Cicero in the Senate-houſe put *Anthonius* to ſilence, in ſaying he was a dycer.

Dycing neyther beſeemeth the grauity of a Magiſtrate, nor the honour of a Gentleman, for that the gayne is lōaden vvith dyſhoneſt practiſes, and the loſſe with vnquiet paſsions.

As a dead carkaſſe in an open field, is a pray for many kinde of vermine, ſo a plaine minded man, vſing deceitfull houſes, is an aſſured pray, for all ſorts of ſhyfters.

In Turky, he is noted of great infamy that is found playing for money, and greeuous paynes are appoynted for puniſhment if hee returne to it againe.

The Lydians vvere the firſt inuentours of gaming, but it was vvhen theyr country was brought into great neceſsity for vvant of victuals; to the ende, that by playing they might finde ſome meane to reſiſt & ſuſtaine hunger the better.

Horace auoucheth in his time, that dyce-playing was forbidden by their law.

Lewes the eyght, King of Fraunce made a law, that all ſports ſhoulde bee baniſhed his Realme, except ſhooting.

Cyrus to puniſh them of Sardis, commaunded them to paſſe away theyr time in playing and banquetting; thereby to render them

them leſſe men, and keepe them from rebellion.

Ars aleatoria dum aliena cõcupiſcentia ſua profundit p atrimonij nullam reuerentiam tenet.

Eſt ars mendaciorum, periuriorum, furtorum, litium, iniuriarum homicidiorumque mater eſt verè malorum demonum inuentum, quæ exciſo Aſiæ regno inter euerſæ vrbis manubias varia ſub ſpecie migrauit ad græcos.

Of Couetouſnes.

Defi. *Couetouſnes is a vice of the ſoule, wherby a man deſireth to haue from all parts without reaſon; & vniuſtly with-holdeth that which rightly belongeth vnto another body; it is alſo a ſparing and niggardlines in giuing, but open-handed to receiue whatſoeuer is brogh, without conſcience or any regard whether it be well or ill attained.*

THe property of a couetous man, is to liue like a begger all daies of his life, and to be founde rich in money at the houre of his death. *Archimed.*

Gaynes gotten vvith an ill name is great loſſe.

Couetous men litle regard to ſhorten their lyues, ſo they may augment their riches.

Trea-

Treaſures hoorded vp by the couetous, are moſt commonly waſted by the prodigal perſon.

He that coueteth riches is hardly capable of good inſtruction. *Plotinus.*

It is an hard matter for a man to bridle his deſire, but he that addeth riches there-vnto is mad. *Socrat.*

Couetouſnes is a vice of the ſoule, whereby a man deſireth to haue from all parts without reaſon, and vniuſtly withholdeth that which belongeth to another. *Ariſt.*

Couetouſnes is ſparing in giuing, but exceſſiue in receauing.

Couetouſnes is a blinde deſire of goods. *Lucretius.*

Vnto a couetous man the obtaining of that he would, is alwayes vnto him the beginning of the deſire of hauing.

Couetous men ſcrape together like mighty men, and ſpend like baſe mechanicall & handy-crafts men.

Couetous men are compared to Ratts and Mice that are in golden mines, which eate the golden Oare, & yet nothing can be gotten from them, but after their death. *Plut.*

Gold is called the bait of ſinne, the ſnare of ſoules, and the hooke of death; which being aptly applyed, may be compared to a fire,

wherof a little is good to warme one, but too much will burne him altogether.

It is better to be the sheepe, then the sonne of a couetous man. *Diog.*

The charity of couetousnes is carried vpon foure vvheeles of vices; Churlishnesse, Faint-courage, contempt of God, & forgetfulnes of death. Drawn by two horses, called Greedy to catch, and Holdfast; the Carter that dryueth it, is Desire to haue, hauing a whip called Loth to forgoe.

A couetous man is good to no man, and worst friend to himselfe.

The couetous man vvanteth as vvell that which he hath, as that which he hath not.

He that coueteth much, wanteth much.

There is greater sorrovv in loosing riches, then pleasure in getting them. *Publius.*

Couetousnes is the roote of all euill, from whence doe proceed (as from a fountaine of mishap) the ruine of Common-vveales, the subuersion of estates, the vvrack of societies, the staine of conscience, the breach of amity, the confusion of the mind, iniustice, bribery, slaughters, treasons, and a million of other mischeeuous enormities. *Aurel.*

All vices haue theyr tast saue onely couetousnes.

The gaine of gold, maketh many a man to loose

looſe his ſoule.

A couetous man paſſeth great trauailes in gathering riches, more danger in keeping them, much law in defending them, and great torment in departing from them.

Couetouſnes is the mother of pouerty.

The excuſe of the couetous man, is that he gathereth for his children. *Apollonius.*

The couetous minded man, in ſeeking after riches, purchaſeth carefulnes for him-ſelfe, enuy for his neighbours, a pray for theeues, perrill for his perſon, damnation for his ſoule, curſes for his chyldren, and lavve for his heyres.

A couetous rich man, in making hys teſtament, hath more trouble to pleaſe all, then himſelfe tooke pleaſure to get and poſſeſſe all.

A couetous mans purſe, is called the deuils mouth.

VVe feare all things like mortall men, but we deſire all things as if we were immortall. *Seneca.*

Couetouſnes in olde men is moſt monſtrous; for what can be more fooliſh, then to prouide more money and victuals when he is at his iourneyes end?

Couetouſnes is a diſeaſe vvhich ſpreadeth through all the vaines, is rooted in the bowels,

els, and being inueterate can not be remooued. *Tully.*

To fly from couetouſnes is to gaine a kingdome. *Publius.*

Gold guides the globe of the earth, and couetouſnes runnes round about the world.

Moſt couetous is he vvhich is carefull to get, deſirons to keepe, and vnvvilling to forgoe.

By liberality mens vices are couered, by couetouſnes layd open to the worle. *Aug.*

A couetous mans eye is neuer ſatisfied, nor his deſire of gaine at any time ſuffiſed.

The gluttons minde is of his belly, the leacher of his luſt, and the couetous man of his gold. *Bernard.*

The couetous man is alway poore. *Aug.*

Ardua res hæc eſt, opibus non tradere mores:
Et cum tot Cræſos viceris, eſſe Numam.
Vſque adeo ſolus ferrum mortemque timere
Auri neſcit amor; pereunt diſcrimine nullo
Amiſſæ leges: ſed pars viliſsima rerum
Certamen mouiſtis opes. ——

Of Vſurie.

Defi. *Vſurie of the Hebrues is called byting, it is an vnlawfull gaine, gotte by an vnlawfull meane, and that cruelty which doth not onely*

gnaw

gnaw the debter to the bones, but alſo ſucketh out all the blood and marrow from them, ingendering mony of money, contrary to nature, and to the intent for which money was firſt made.

VSury is compared to fire, vvhich is an actiue aud inſatiable element, for it burneth and conſumeth all the wood that is layd vpon it; ſo the Vſurer, the more he hath, the more he deſireth, and lyke hell gates he is neuer ſatisfied.

A vſurer is a filching and Corrupt Cittizen, that both ſtealeth from his neighbours, and defraudeth himſelfe.

The intent of vſury bewraies the crime.

Vſury is the nurſe of idlenes, & idlenes the mother of euils.

Vſury makes the noble man ſell his land, the lawyer his *Iuſtinian*, the Phiſition his *Gallen*, the ſouldier his ſword, the Merchãt his wares, and the world his peace.

Money engendereth money contrary to nature.

A vſurer is a more wicked man thẽ a thiefe, who was condemned but in double as much. *Cato.*

Vſury is an auntient miſchiefe, and cauſe of much ciuill diſcord.

A litle lewdly come by, is the losse of a great deale well gotten.

Vsury is like a whirle-poole, that swalloweth what soeuer it catcheth. *Crateus.*

He that with his gold begets gold, becomes a slaue to his gold.

Inordinate desire of vvealth, is the spring of vsury, and vsury subuerteth credite, good name, and all other vertues.

Couetousnes seeketh out vsury, and vsury nourisheth couetousnes.

An vsurer can learne no truth, because he loatheth the truth.

Vsury taketh away the tytle of gentry, because it delighteth in ignobility.

Vsury oftentimes deceiues the belly, & altogether liues careless of the soules safety.

As the greedy Rauens seeke after carren for their food, so doth the couetous vsurer hunt after coyne to fill his coffers. *Philo.*

No kind of people in the world are so notorious lyuers, nor vse so much to falsifie their faith in all practises, as vsurers. *Plut.*

Appian in his first booke of ciuill wars, writeth, that by an auntient law at Rome, vsury was forbidden vpon very great paine.

As he which is stung with an Aspe, dyeth sleeping, so sweetly dooth he consume himselfe, which hath borrowed vpon vsury.

A vſurer is more dangerous then a theefe. *Cato.*

Vſury is moſt hated of thoſe whō ſhe doth moſt pleaſure.

Vſury maketh thoſe that vvere free-borne bondſlaues. *Publius.*

Vſury is the manifeſt ſigne of extreame impudency. *Chriſoſt.*

To be a vſurer is to be a man-ſlayer. *Cato.*

Vſurers were not ſuffered to enter the temple of ſparing and well ordered expence.

By vſury money is brought forth before it be gotten.

Vſury is the daughter of auarice and ambition.

The more vvealth that a vſurer winneth by hys extortion, the more dooth the ſinne of couetouſnes daily corrupt his conſcience.

The ill gotten gaine that commeth by vſury, brings with it contempt, many curſes, and infamy.

Hee that lyueth by the loſſe of the poore, merriteth the plague of God for his puniſhment.

——*turpia lucra*
fœnoris, et velox inopes vſura trucidat.
Nō ſunt facienda mala vt inde eueniant bona.

Of

Of Deceit.

Defi. *Deceit or craft, is the exceſſe of prudence, it is that which leadeth a man through wilful ignoraunce to oppoſe hymſelfe agaynſt that which he knoweth to be dutifull and honeſt, cauſing him vnder the counterfeyte name of prudence, to ſeeke to deceiue thoſe that will beleeue him; this vice is the cheefeſt cauſe of ambition and couetouſnes, which moſt men ſerue in theſe dayes, but aboue all things it is an enemy to iuſtice, and ſeeketh by all meanes to ouerthrow the true effect therof.*

CRaft moſt commonly is repayed vvith craft, & he that thinketh to deceiue another, is many times deceiued himſelfe.

The craftier and ſubtiler a man is, the more he is to be ſuſpected and hated, as one that hath loſt all credite or goodnes. *Cicero.*

All knowledge leuelled from iuſtice, ought rather to be called craft then ſcience.

Tis more wiſdom ſometimes to diſſemble wrongs, then to reuenge them.

The difference betweene craft and vvilines is, the one is in dexterity of vvit naturall, the other is gotten by experience.

A mans looke is the gate of his mind, declaring

ring outwardly, the inward deceit which the hart containeth. *Liuius.*

He that neuer truſteth, is neuer deceiued.

Our negligence makes ſubtile ſhyft preſume, vvhere diligence preuenteth falſe deceite.

The ſerpent hidden in the graſſe, ſtingeth the foote, & a deceitfull man, vnder ſhow of honeſty, oft-times deceiueth the ſimple.

There is nothing that ſooner deceiueth the minde then hope, for vvhilſt our thoughts feede on it, vve ſuddainly and aſſuredly looſe it.

The man moſt deceitfull, is moſt ſuſpectfull.

It many times falls out, that vvhat the hart craftily thinketh, the lookes deceitfully betrayeth. *Leoſthenes.*

The deceitfull are like the Camelion, apt to all obiects, capable of all colours, they cloake hate with holines, ambition vvith good gouernment, flattery vvith eloquence; but whatſoeuer they pretend, is diſhoneſty.

Deceits are traps to catch the fooliſh in.

VVhen there is a ſhew of ſome lyke-lihood of truth in a lie, then are we ſooneſt deceiued by ſubtilty.

Light heads, and ſharp wits, are moſt apt to deceiue others by falſe tales.

It

It is a point of diſhoneſty in a man, to make ſhew of one thing, and doe another.

The Lawyers call that couin, vvhen to deceaue another, a man maketh ſemblance of one thing, and yet notwithſtanding doth the cleane contrary.

Fredericke the Emperour, deſired that his Counſailers vvould at the entering in of his Court, lay aſide all deceit and diſſembling.

Speech is but a ſhadow of deedes, and there ought to be ſuch an vnity, that there be found no difference at all, for it is a great deceite, to ſpeake otherwiſe with our tong then we meane with our hart. *Pacunius.*

The Emperour *Pertinax*, vvas ſurnamed *Chreſtologus*, that is to ſay, well ſpeaking, but ill doing.

Fortunes gifts are meere deceits. *Seneca.*

VVonder not that thou art deceaued by a wicked man, rather wonder that thou art not deceaued. *Demoſt.*

It is no deceit to deceaue the deceauer.

Falſhood hath more vvitte to deuiſe then truth. *Plinius.*

He is not worthy to find the truth, that deceitfully ſeeketh her. *Hierom.*

It is more impious to be deceitfull, then to conceale the truth. *Hierom.*

Deceit is a dangerous enemy to truth.

Alex-

Alexander ſayd to *Antipater*, that outwardly he did weare a white garment, but it was lyned with purple.

The deceitfull mans ſpeeches, may be likened to the Apothicaries painted pots, which carry the inſcription of excellent druggs, but within them there is either nought auailable, or els ſome poyſon contained. *Hipocrates.*

Alexander being counſailed by *Parmenio*, to ſeeke the ſubuerſion of his enemies by craft and ſubtilty, aunſwered; that his eſtate would not ſuffer him ſo to doe: but if he were *Parmenio*, he would doe it.

Al deceits are proper to a baſe & bad mind, but to be deteſted of an honeſt man.

The aunſwers of the Oracles, were alwayes doubtfull, and full of deceit.

He is woorthy to be abhorred, vvhich beateth his braines to worke wickednes, and ſeeketh by ſubtilty to bring other men to miſery.

A deceitfull man chooſeth hipocriſie, and diſſimulation for his companions.

Sic auidis fallax indulget piſcibus hamus,
Callida ſic ſtultas decipit eſca feras.
Grane eſt malum omne quod ſub aſpectu latet.

Of

Of Lying.

Defi. *Lying is a falſe ſignification of ſpeech, with a will to deceaue, a ſickneſſe of the ſoule which cannot be cured but by ſhame and reaſon, it is a monſtrous and wicked euill, that filthily prophaneth and defileth the tongue of man, which of GOD is otherwiſe conſecrated euen to the truth, and to the vtterance of his praiſe.*

TAke heede of a lyar, for it is time loſt to be led by him, & of a flatterer, for it is meere deceit to beleeue him.

Lying is a member of iniuſtice turning topſey turuy all humaine ſociety, and the amity due vnto our neighbour. *Aug.*

As certaine it is to finde no goodnes in him that vſeth to lie, as it is ſure to find no euill in him that telleth truth.

The lyer is double of hart and tongue, for he ſpeaketh one thing, and deeth another.

From truth depraued are ingendred an infinit number of abſurdities, hereſies, ſciſmes, and contentions. *Socrat.*

The thiefe is better then a man accuſtomed to lye.

Thou canſt not better revvard a lyar, then

in

in not beleeuing what he ſpeaketh. *Ariſt.*

VVithin thy ſelfe, behold well thy ſelfe, and to know what thou art, giue no credite to other men.

It is the property of a lyar to put on the countenance of an honeſt man, that ſo by his outward habite he may the more ſubtilly deceaue. *Bias.*

Lying is contrary to nature, ayded by reaſon, and ſeruant or handmayd to truth.

As the wormes do breed moſt gladly in ſoft and ſweet wood, ſo the moſt gentle and noble wits inclined to honor, are ſooneſt deceiued by lyars and flatterets.

Through a lye *Ioſeph* was caſt into priſon, & S. *Chriſoſtome* ſent into baniſhment.

All kind of wickednes proceedeth from lying, as all goodneſſe dooth proceede from truth. *Chilo.*

The Egiptians made a Law, that euery lyer ſhould be put to death.

The ſhame of a lyer is euer with him.

A lye is not capable of pardon. *Xenophon.*

Lyers only gaine this, that albeit they ſpeak the truth, yet ſhall they neuer be beleeued.

Lying is contrary to nature ayded by reaſon, and ſeruant or hand-mayde to trueth. *Plotinus.*

The Scithians and Garamans followed the

ſame

ſame lavv,& condemned them to death that prognoſticated any falſe thing to come.

The Perſians and Indians, depriued him of all honor and further ſpeech that lyed.

Cyrus told the King of Armenia, that a lye deſerued no pardon,

The Parthians for lying became odious to all the world.

There is no difference betweene a lyer, and a forſwearer, for whomſoeuer (ſayth *Cicero*) I can get to tell a lye, I may eaſily intreate to forſweare himſelfe.

An honeſt man will not lye, although it be for his profit.

Lying in doctrine, is moſt pernitious.

He that dare make a lye to his Father, or ſeeketh meanes to deceaue him, ſuch a one much more dareth be bold to doe the like to another body.

Lyers are the cauſe of all the ſins & crimes in the world. *Epictetus.*

A lyer ought to haue a good memory, leaſt he be quickly found falſe in his tale. *Plinie.*

It is a double lye for a man to beleeue himſelfe. *Stobæus.*

A lye is the more hatefull, becauſe it hath a ſimilitude of truth. *Quintil.*

All Idolatry, hypocriſie, ſuperſtition, falſe waights, falſe meaſures, and all couſonages,

are

are called lying, to the end that by ſo deformed a name, vve ſhould the rather eſchevv them.

A good man will not lye, although it be for his profit. *Cicero.*

Old men trauailers may lie by authority.

It is wickednes to conceale the fault of that which a man ſelleth. *Lactan.*

Lying in a Prince is moſt odious. *Hermes.*

Si qui ob emolumentum ſuum cupidius aliquid dicere videntur, ijs credere non conuenit.

Falſum maledictum eſt maleuolum mendacium.

Of Dronkennes.

Defi. *Dronkennes is that vice which ſtirreth vp luſt, greefe, anger, and extremity of loue, and extinguiſheth the memory, opinion, & vnderſtanding, making a man vviſe a child, and all by exceſſe of drink, and dronkennes.*

THe auncient Romaines would not ſuffer their wiues to drink any wine.

The crafty wraſtler wine, diſtempereth the wit, weakens the feet, and ouercommeth the vitall ſpirits. *Ariſt.*

VVine burnes vp beauty, & haſtens age.

Exceſſe is the work of ſinne, & dronkennes the effect of ryot. *Solou.*

Thoſe

Thoſe things which are hid in a ſober mans hart, is oft-times reuealed by the tongue of a dronkard.

Dronkennes is a bewitching deuill, a pleaſant poyſon, and a ſweet ſinne. *Aug.*

Dronkennes maketh of a man a beaſt, of a ſtrong man weake, and of a wiſe man a foole. *Orig.*

Plato bad dronken & angry men to behold themſelues in a glaſſe.

The Scythians and the Thracians contended who ſhould drink moſt.

Sobriety is the ſtrength of the ſoule. *Pythag.*

VVhere bronkennes is Miſtres, there ſecrecy beareth no maiſtery.

VVine and women cauſe men to dote, and many times putteth men of vnderſtanding to reproofe.

The Vine bringeth foorth three grapes, the firſt of pleſure, the ſecond of dronkennes, the third of ſorrow.

Phillip Kiug of Macedon making warre vpon the Perſians, vnderſtood, that they were a people vvhich abounded in all manner of delicate vvines, and other waſtfull expences, whereupon he preſently retyred his Army, ſaying; It was needleſſe to make vvar vpon them, who would ſhortly ouerthrow themſelues.

No-

Nothing maketh dronkennes to be more abhorred, then the filthy and beaſtly behauiour of thoſe men, whoſe ſtomacks are ouercharged with exceſſe.

Steele is the glaſſe of beauty, wine the glaſſe of the mind. *Eurip.*

Intemperance is a roote propper to euery diſeaſe. *Plato.*

Sickneſſe is the chaſtiſement of intemperance. *Seneca.*

A dronken man, like vnto an olde man, is twiſe a child. *Plato.*

Dronkennes is nothing elſe but a voluntary madnes.

The glutton and the dronkard ſhall bee poore.

VVine hath drowned more then the Sea. *Pub.*

The firſt euill of dronkennes, is daunger of chaſtity. *Ambroſe.*

The Lacedemonians wold often ſhew their children ſuch as were dronk, to the end they ſhould learne to loath that vice.

Romulus made a Law, that if a woman were found ouer-come vvith drinke, ſhe ſhould die for her offence; ſuppoſing that this vice was the beginning of diſhoneſty and whoredome.

Caliſthenes being vrged by one to drinke as

others did at *Alexanders* feaſt, anſwered, that he would not; for ſayth he, who ſo drinketh to *Alexander*, had neede of *Eſculapius*. Meaning a Phiſition.

The Leopard, as many vvrite, cannot be ſo ſoone taken by any thing as by vvine, for being dronk, he falleth into the toyles.

VVine, according to the ſaying of a late writer, hath drowned more men then the ſea hath deuoured.

Dronkennes is a monſter with many heads, as filthy talke, fornication, vvrath, murther, ſwearing, curſing, and ſuch like.

There are tvvo kinds of dronkennes, one kind aboue the Moone, or a celeſtiall dronkennes, ſtirred vp by drinking of heauenly drink, vvhich maketh vs onely to conſider things diuine; the reward of vertue, is perpetuall dronkennes. *Muſæus.*

Another kind of dronkennes is vnder the Moone, that is to be dronk vvith exceſſe of drinking, vvhich vice ought of all men to be carefully auoyded.

VVine is the blood of the earth, and the ſhame of ſuch as abuſe it.

VVine inflameth the lyuer, rotteth the lungs, dulleth the memory, and breedeth all ſickneſſes.

The Nazarites abſtayned from drinking of any

any wine or ſtrong drink.

Quid non ebrietas deſignat? oporta recludit
Spes iubet eſſe ratas, inprælia trudit inermem,
Sollicitis animis onus eximit, addocet artes.
Fæcundi calices quem non fecere diſertum?
Contracta quem non inpaupertate ſolutum?

Of Gluttony.

Defi. *Gluttony or ſurfeiting is the ſworne enemy to Temperence, daughter to exceſſe, and immoderate appetite; ſhee is healths bane, & humanities blemiſh, lyfes Cockatrice, and the ſoules hell, except mercy wipe out the remembrance of ſo great a guilt.*

SVffiſe nature, but ſurfeit not, ſupply the bodies neede, but offend it not.

Moderate dyet is the vviſe mans cognizaunce, but ſurfeiting epicuriſme, a fooles chiefeſt glory.

To lyue well and frugally, is to liue temperatly and ſhunne ſurfeiting, for there is great difference betweene lyuing vvell, and lyuing ſumptuouſly; becauſe the one proceedes of temperance, frugality, diſcipline, and moderation of the ſoule, contented vvith her own riches, and the other of intemperance, luſt, & contempt of all order and mediocrity; but

in the end, the one is followed with ſhame, the other with eternall prayſe and commendation. *Plato.*

It is not the vſe of meat, but the inordinate deſire thereof ought to be blamed. *Aug.*

Continencie in meate and drinke, is the beginning and foundation of skill. *Socrat.*

VVe cannot vſe our ſpirits vvell, vvhen our ſtomacks are ſtuffed vvith meate; neyther muſt we gratifie the belly and entrailes onely but the honeſt ioy of the mind. *Cic.*

The Hebrues vſed to eate but once a day, vvhich was at dinner; and the Grecians in lyke manner had but one meale, and that was at ſupper.

Sobriety retayneth that in a vviſe mans thought, vvhich a foole vvithout diſcretion hath in his mouth.

The belly, is an vnthankfull beaſt, neuer requiting the pleaſure done, but craueth continually more then it needeth. *Crates.*

VVhen we eate, vve muſt remember vve haue two gueſts to entertaine, the body, and the ſoule; whatſoeuer the body hath, departs away quickly, but vvhat the ſoule receiueth, abideth for euer.

The wicked man liueth to eate and drinke, but the good man eateth & drinketh to liue. *Plut.*

A rich man may dine vvhen he liſt, but a poore man when he can get meate. *Diog.*

The belly is the commaunding part of the body. *Homer.*

It is a great fault for a man to be ignorant of the meaſure of his owne ſtomack. *Seneca.*

As meate and drink is food to preſerue the body, ſo is Gods vvord the nouriſhment of the ſoule. *Greg.*

A vertuous ſoule, hath better taſt of godly diſcourſes, then the body hath of a vvell reliſhed meale.

The firſt draught that a mã drinketh, ought to be for thirſt, the ſecond for nouriſhment, the third, for pleaſure, & the fourth for madnes. *Anacharſis.*

Then is the mind moſt apt to comprehend all good reaſon, vvhen the operations of the braine are not hindered by vapours, vvhich exceſſe of feeding diſtempers it withall.

King *Cyrus* being asked by *Artabazus* (as he marched one day in war) what he would haue brought him for his ſupper? Bread (quoth he) for I hope we ſhall find ſome fountaine to furniſh vs with drink.

VViſdom is hindered through wine, & vnderſtanding darkned. *Alphon.*

Nothing can be more abiect and hurtfull, then to liue as a ſlaue to the pleaſures of the

mouth and belly. *Saluſt.*

Diſeaſes gather together vvithin our bodies, vvhich proceede no leſſe of being too full, then being too empty; and oftentimes a man hath more trouble to digeſt meat, then to get meate.

Hovv hard a matter is it to preach abſtinence to the belly, which hath no eares, and which will take no deniall how euer the caſe ſtandeth? *Cato.*

By gluttony more dye then perriſh by the ſword.

Gluttony ſtirreth vp luſt, anger, and loue in extreamity, extinguiſhing vnderſtanding, opinion, and memory. *Plato.*

Gluttony fatteth the body, maketh the mind dull, and vnapt; nay, vvhich is vvorſe, vndermineth reaſon.

VVine hath as much force as fire, for ſo ſoone as it ouer-taketh one, it diſpatcheth him; it diſcloſeth the ſecrets of the ſoule, and troubleth the whole mind.

Homer approouing that the Gods dye not becauſe they eate not; alludeth, that eating and drinking doth not onely maintaine lyfe, but are likewiſe the cauſe of death.

VVe are ſick of thoſe things wher-with we liue; for there is no proper and peculier ſeed of diſeaſes, but the coruptions of thoſe things with-

within vs, which we eate, & the faults and errors we commit againſt them. *Plut.*

Socrates enuyting certaine of his friends to a feaſt, was reproued for his ſlender prouiſion, whereto he aunſwered; If they be vertuous, there is enough, but if there be not, there is too much.

They which are addicted to belly ſeruice, not caring for the food of the mind, may well be compared to fools, that depend more vpon opinion then reaſon.

It is an old prouerbe, much meate, much malady.

Intemperancy is a roote propper to euery diſeaſe.

He that too much pampereth him-ſelfe, is a grieuous enemy to his owne body.

Veſſels being more fully fraught then they are able to carry, doe ſincke; ſo fareth it with ſuch as doe eate & drink too much. *Origen.*

By ſurfeit many perriſh, but he that dieteth himſelfe, prolongeth his life.

Exceſſe came from Aſia to Rome, ambition came from Rome to all the world.

Gluttony cauſeth innumerable maladies, & ſhortneth mans life. *Heraclit.*

Surfeiting is the redieſt meanes to procure ſicknes, and ſicknes is the chaſtiſement of intemperate diet.

Gorgi-

Gorgias being demaunded how he attayned to the number of a hundred and eight yeres; aunſwered, in neuer hauing eaten or dronken any thing through pleaſure.

Omne nocet nimium, mediocriter omne gerendum.

Tantum cibi et potionis adhibendum eſt vt reficiantur vires, non opprimantur. Cic.

Of Concupiſcence.

Defi. *Concupiſcence or luſt, is a deſire againſt reaſon, a furious and vnbrideled appetite, which killeth all good motions in mans mind, and leaueth no place for vertue.*

LVſt is a pleaſure bought vvith paynes, a delight hatcht vvith diſquiet, a content paſſed with feare, and a ſinne finiſhed vvith ſorrow. *Demonax.*

Luſt by continuance groweth into impudency.

Shame and infamy, waite continually at the heeles of vnbrideled luſt.

Luſt is an enemy to the purſe, a foe to the perſon, a canker to the mind, a corraſiue to the conſcience, a vveakner of the wit, a beſotter of the ſences; & finally a mortall bane to all the body; ſo that thou ſhalt finde pleaſure

ſure in the path-way to perdition, and luſting loue the load-ſtone to ruth & ruine. *Plinie.*

Luſt in age is lothſome, in youth exceſſe; howſoeuer, it is the fruite of idlenes.

Luſt enforceth vs to couet beyond our povver, to act beyond our nature, and to dye before our time.

Senſuall vice hath theſe three companions, the firſt, blindnes of vnderſtanding, the ſecond, hardnes of hart, the third, vvant of grace.

Draco wrote ſuch lawes againſt incontinencie, that he is ſayd not to haue vvritten them with Incke, but rather to haue ſigned them with blood.

The channels which riuers long time haue maintained, are hardly reſtrained from theyr courſe, and luſt vvherein we haue been long plunged, is hardly purged. *Aurel.*

Such thinges as maintayne vs in euill, or change our goodnes to wickednes, are either nouriſhed or begun by luſt.

Pleaſure is the end of ſuperfluity. *Plato.*

Adultery is called the iniury of nature.

Concupiſcence is inſeperably accompanied with the troubling of all order, vvith impudency, vnſeemelines, ſloth, and diſſolutenes. *Plato.*

Our tongues moſt wickedly talke, of thoſe things

things which our harts moſt deſire.

Chaſtity is a puniſhment to the incõtinent, and labour to the ſlothfull. *Seneca.*

Adultery deſireth not procreation, but pleſure. *Anſelm.*

Luſt maketh a man to haue neyther care of his own good name, nor conſideration of the ſhame which his poſterity ſhal poſſeſſe by his euill lyuing.

This monſtrous ſinne, altereth, marreth, & drieth the body, weakning all the ioynts and members, making the face blubbed and yellow; ſhortning lyfe, deminiſhing memory, vnderſtanding, and the very hart.

Adultery is vnlawfull matrimony.

Adultery is hated euen amongſt beaſts.

Luſt is a ſtrong tower of miſchiefe, & hath in it many defenders; as needineſſe, anger, paleneſſe, diſcord, loue, and longing. *Diogenes.*

Concupiſcence doth iniury, prophane, and defile the holines of the ſoule.

The Corinthians for theyr incontinency, haue been euill ſpoken of; they vvere ſo inchaſt that they proſtrated their owne daughters to inrich themſelues; hence came the prouerbe, It is not fit for euery man to goe to Corinth: for they payd vvell for theyr pleaſure.

The

The Babilonians, Tyrrhenians, and Maſſagetans, vvere greatly ſpotted with this vice: abuſing their bodies in ſuch monſtrous ſort, that they vvere reputed to lyue rather lyke beaſt then men.

Meretrix nõ abſimilis mari: quod das deuorat: nunquam abundat.

Hoc vnum in ore perpetuò habent meretrices, da mihi atque affer mihi.

Of Sloth.

Defi. *Sloth is a feare of labour to enſue, a deſiſting from the neceſſary actions both of body and minde; it is the ſincke vvhith receaueth all the filthy channels of vice, and vvith that poyſonous ayre, infecteth and ſpoyleth the ſoule.*

A Man being idle, hath his mind apt to all vncleannes; and when the mind is voyd of exerciſe, the man is void of honeſty.

Sloth riſeth ſomtimes of too much aboundance.

Proſperity engendereth ſloth. *Liuius.*

Sloth turneth the edge of vvit, but ſtudy ſharpneth the memory.

That vvhich is moſt noble by nature, is made moſt vile by negligence. *Ariſt.*

Idle-

Idlenes is the onely nurſe and nouriſher of ſenſuall appetites, and the ſole maintayner of youthly affections.

Trauaile is a worke that continueth after death.

Be doing alwayes ſomwhat, that the deuill find thee not idle. *Hieron.*

Idlenes is the ſepulcher of a lyuing man. *Auguſt.*

Sloth is the deuils cuſhion or pillow. *Orig.*

Idlenes teacheth much wickednes. *Eurip.*

They that doe nothing, learne to doe ill. *Cicero.*

Idleneſſe is the moate that ſoreſt and ſooneſt infecteth the minde vvith many miſchiefes.

Idlenes is againſt nature. *Cic.*

The ſlothfull man ſleepeth in his ovvne want. *Cicero.*

It is hard for him that will not labor, to excell in any Art.

Idlenes is the enemy of vertue, and the very traine to all wickednes.

Sloth looſeth time, dulleth vnderſtanding, nouriſheth humors, choketh the braine, hinders thrift, and diſpleaſeth God. *Gallen.*

Sloth is the mother of pouerty. *Seneca.*

The ſluggard being neſtled in ignorance, ſooneſt falleth into Atheiſme.

The

The man that passeth his lyfe slothfully vvithout profit, ought to loose it vvithout pitty.

Idlenes maketh of men vvomen, of women beasts, of beasts monsterss *Homer.*

Study begetteth study, and sloth increaseth sloth. *Ambrose.*

Pythagoras gaue his disciples this precept: take good heede that thou sit not vppon a bushell, meaning that idlenes ought to be eschewed.

Lust is quenched by labour, and kindled through idlenes.

The idle hart is mooued with no prayers. *Curtius.*

The rich man if he waxe idle, will be quickly poore.

Idlenes is security, and labour is care.

In dooing nothing, men learne to doe ill. *Columella.*

The kind of contemplation tending to solitarines, is but a glorious tytle to idlenes. S.P.S.

Sloth is a feare of labour to ensue. *Cicero.*

It is not for a man of authority to sleepe a whole night. *Homer.*

In idlenes beware of idlenes. *Bernard.*

Sloth is the step-mother of wisedome and science. *Anacharsis.*

Men

Men are borne to good works, whereof our ſoule may ſerue for a ſufficient and inuincible proofe, ſeeing it is neuer ſtill but in continual motion and action. *Cic.*

Idlenes decayeth the health of the body, & no man ought to hide his life. *Plut.*

VVhere nature hath been friendly, there is a certaine vaine opinion which cauſeth ſlothfulnes. *Plato.*

The Bees can abide no Drones among thē, but as ſoone as any begin to be idle, they kill them. *Plut.*

Take away idlenes,
and *Cupid* hath no might,
His bow lyeth broken,
his Torch hath no light. *Ouid.*

The vviſe-mans idlenes is his continuall labour. *Bernard.*

Carthage ouercom, Rome by idlenes came to ruine. *Aug.*

——*variam ſemper dant otia mentem.*

Ignauia vitium eſt animoſæ partis, quod conſternitur periculis preſertim mortis. Ariſt.

Of Preſumption.

Deſi. *Preſumption is a violent paſsion of will, and an vtter foe to prudence; it is that affection which thruſteth and expoſeth the body*

to

to dangers, presuming onely vpon vayne hope and imagination, without eyther ground or reason.

HEe that vaunteth of victory before he haue vvonne the field, may be counted more fooliſh then valiant. *Bias.*

Vaine and light men loue commonly that vvhich is forbidden by reaſon, and loue nothing more then to follow ſenſuall appetite.

He that preſumeth of his ovvne ſtrength is ſoone ouercome. *Aug.*

A fault purpoſely committed, ought not to be forgiuen.

To flye from that vve ſhould followv, is to follow our owne deſtruction.

Hardneſſe vvithout feare, is the ſiſter of folly.

Preſumption is the mother of all vices, and is like vnto a great fire, vvhich maketh euery one to retire backe. *Auguſt.*

It is a great preſumption to looke for reuerence of our elder, and to inioyne our better to ſilence. *Greg.*

To preſumption belongeth correction, to correction amendment, and to amendment reward. *Bernard.*

There is more hope of a foole, then of him that is wiſe in his owne conceit. *Solon.*

Take

Take heed of raſhnes in reſolution, & cruelty in conqueſt; for the one is vvilfull, and the other wicked: and as the frſt wants wit, ſo the other ſhevves as little grace, vvhoſe fruits are pernitious to reaſon, and torment in conſcience.

He that preſumes on that he knovves not, may looſe an honor for an humor. *Curtius.*

A feſtered ſore muſt haue a ſearching ſalue, and a ſhameleſſe ſmile an open frowne.

It is an impudent and preſumptuous part, to commit any thing to the iudgement of him that wanteth knowledge.

Ill ſucceſſe comes of raſh beginnings.

He that ſpeaks of high things hauing no experience of them, is lyke vnto a blind man, that vvould leade and teach him the vvay, which ſeeth better then himſelfe. *Bion.*

It is a troubleſome, dangerous, inſolent, and proud enterpriſe, for a man to take vpon him with a pen to gouerne a Common-weale, & with a Prince to reaſon of his life.

He is not wiſe, but arrogant, that dare preſume vnasked, to giue a Prince counſaile.

Hee that preſumeth to vnderſtand euery thing, is to be thought ignorant in all things.

Euery man preſumeth on his ovvne fancy, which maketh diuers to leape ſhort through want of good ryſing, and many ſhoote ouer,

for

for want of true ayme.

He is very obſtinate whom neyther reaſon nor experience can perſwade. *Chilo.*

Aſpyring thoughts, as they are lofty ſo are they perrilous.

To ſtrayne further then the ſleeue vvill ſtretch, maketh the arme bare, & to skip beyond a mans skill, is to leap, but not to know where to light.

That vvhich in the deuils was the cauſe of their fall, that in men is the cauſe of death.

The man that preſumes to be vviſe, let him not contend vvith him that is inflamed with wrath; for if he faile to follow counſaile herein, he ſhall eyther haue his head broken by the furious, or his hart galled by the detractor.

VVhere men doe all that they will, they indeed preſume to doe that which they ſhould not. *Cicero.*

Preſumption is the chiefe ground and cauſe of all variance, hatred, and miſchiefe.

Amongſt the ambitious men of the world, preſumption is a fury and a continuall temptor.

The occaſion why leauen was forbid vnto the Iewes at the feaſt of Eaſter, was to teach them to haue a great care to keep themſelues from pride & preſumption, into which they

fell that held any good opinion of their owne ſelues, and puffed themſelues vp therwith, as the dow is puffed vp with the leauen. *Philo.*

Men ought not to defer the amendment of their life to the laſt houre, becauſe the theefe was ſaued; for as that vvas a preſident that none ſhould diſpaire, ſo was it but one example, becauſe none ſhould preſume.

He is too much preſumptious that ſtriueth to go where another hath falen, & too much vnbrideled that feareth not at al when others haue perriſhed before him.

Let him that thinketh he ſtandeth, take heed leaſt he fall.

Nulla præſumptio pernicioſior quam de propria iuſtitia aut ſcientia ſuperbire: ô ſuperba præſumptio ô præſumptuoſa ſuperbia. Auguſt.

Cum non ſit noſtrum quod ſumus, quomodo noſtrum eſt quod habemus?

Stultitiæ genus eſt, vt cum alijs debeas vitæ beneficium, tibi adſcribas ornamenta virtutum.

Of Treaſon.

Defi. *Treaſon is that damned vice hated of God and man, where-with periured perſons being bewitched, feare not to betray themſelues, ſo they may eyther betray others or theyr Countrey; it is the breach of fayth and loyalty,*

loyalty, with God, theyr Gouernours, and Country.

THey are deceaued that looke for any reward for treaſon. *Curtius.*

The conflict with traytours, is more dangerous then open enemies. *Liuius.*

Traytors are like moaths, vvhich eate the cloath in which they were bred, like Vipers, that gnaw the bowels where they were born, lyke vvormes, vvhich conſume the wood in which they were ingendered. *Ageſilaus.*

Trechery hath alwaies a more glozing ſhew then truth, and flattery diſplaies a brauer flag then fayth.

No place is ſafe enough for a traytor. *Amb.*

Once a traytor, and neuer after truſted. *Liuius.*

VVho will not with *Antigonus*, make much of a traytor going about to pleſure him: but hauing his purpoſe who will not hate him to the death.

Such as are traytors to their Prince, & periured to God, deſerue no credit with men.

Trechery ought not to be concealed, and friends haue no priuiledge to be falſe.

Such as couet moſt bitterly to betray, firſt ſeeke moſt ſweetly to entrap. *Phillip.*

Traytors leaue no practiſe vndone becauſe

they will not, but becauſe they dare not.

Victory is not ſo earneſtly to be ſought, as treaſon to be ſhunned.

A good vvarrior ought to commit the fortune of his vvarre, to the truſt of his ovvne vertue, not to the impiety and treaſon of his enemies.

Many men loue the treaſon, though they hate the traytor.

Many conſpire valiantly, but end vvretchedly.

Traytors haue continual feare for their bedfellow, care for their cõpanion, & the ſting of conſcience for their torment. *Manlius.*

A light head, an ambitious deſire, a corrupt conſcience, & ill counſaile, ſoone breed a traytor.

VVhere the peoples affection is aſſured, the traytors purpoſe is preuented. *Bias.*

There are many Traytors in Commonweales, whom it is better to forbeare then to prouoke.

Of raſh hopes proceed perrilous ends, and of execrable treaſons damnable ſucceſſe.

Traytors about the thrones of Princes, are like wolues about the folds of ſheepe.

One skabd ſheep will infect a whole flock, and one traytor ſubuert a whole Monarchy.

He is worthily hated of al men that beareth

not

not a faythfull hart to his Country. *Pomp.*

No vvise-man at any time will trust a Traytor. *Tully.*

Ne colloquiorum de prætextu pacis proditiones vrbium tententur, fiantque interlocutores maximé cauendum est.

Proditores vrbium sæpé né ipsi quidem proditionem euadunt sed ab hoste trucidantur.

Of Desperation.

Desi. *Desperation is a sorrowfulnes without all hope of better fortune, a vice which falsely shrowdeth it selfe vnder the tytle of fortitude and valure, and tickling the vaine humors of the vaine-glorious, carry them to ignoble and indifferent actions; to the vtter losse of soules and bodies.*

DEsperation is a double sinne, and finall impenitency hath no remission.

It is better to be counted a dastardly covvard, then a desperate caitife.

Let no man dispaire of grace, although he repent in his latter age: for God iudgeth of a mans end, and not of his life past. *Bernard.*

Desperation springeth from the ignorance of God. *Aug.*

Idlenes is the root of desperation. *Theod.*

Better it is to liue pinched vvith a few momentary paſsions, then with deſperate death to deſtroy both ſoule and body.

It is vaine to be ſtout and deſperate, vvhere none of both will preuaile.

It is better to prolong our lyfe in miſery, then to haſten our owne death without hope of mercy. *Lactan.*

Loue wanting deſire, makes the mind deſperate, & fixed fancy bereft of loue, turneth into fury.

Deſperate thoughts are fit for them that feare ſhame, not for ſuch as hope for credit.

Sighs are the emblazers of thoughts, & melancholy the meſſenger of diſpaire.

There is no offence ſo great, but mercy may pardon, neyther is there any thing ſo deſperate which time cannot cure.

Diſpayre is the fruite of diſordinate ſinne, which becomming his own Iudge, proues his owne executioner.

The feare of ineuitable puniſhment, is the cauſe of deſperation. *Stobæus.*

Nothing dooth more torment a man then forſaken hope. *Quintilian.*

Deſperation preferreth profit before honeſty. *Eraſmus.*

Let no man diſpayre of that thing to be effected, which hath been done already.

Extreame feare & danger, makes cowards deſperatly aduenturous, and what perſwaſion could not make conſtant, miſery hath made deſperate.

Reſolution is grounded on honour, deſperatenes on danger.

He is fooliſhly deſperate, that engageth his honour, for beauty, and aduentureth the halter for a lye. *Diog.*

Fortune deſperatly attained, is as deſperatly loſt, and diſpaire ſuddainly entertayned, is a token of a wretched conſcience.

If thou wilt be accounted valiant, let neither chaunce nor griefe make thee deſperate.

Diſpaire comes of the feeblenes of courage and the lack of wit.

To him that is ſubiect to paſsion, diſpaire is euer attendant.

He that is deſperatly inclined to his owne will, is euer moſt neere to the wrath of God.

Deſpaire leadeth damnation in chaines, and violently layes clayme to the wrath of God. *Bernard.*

Deſpayre and reuenge, depriue men of the mercy of God, and cleane blotteth out the memory of their former deeds.

There can be no greater wonder, then to ſee a wiſe-man become deſperate.

Of all the perturbations of mans mind, diſ-

paire

paire is the moſt pernicious. *Liuius.*

If he be a wicked homicide which killeth a man, then is he the ſame vvhich killeth himſelfe; becauſe he killeth a man. *Lactan.*

Many reading *Plato* his book of the immortality of the ſoule, haue layde violent hands vpon themſelues.

He that through the burthen of his ſinnes breaks forth into deſperation, wilfully refuſeth the mercy of the Almighty.

VVhen hope leaueth a man, feare beginneth to conquer him. *Plato.*

The ſoules firſt comfort, is to auoyd the fault, the next, not to diſpaire of pardon.

Deſperation is a certaine death. *Aug.*

The deſperate ambitious, build their houſes vpon others ruins, and afterwards fall themſelues by like practiſes. S.P.S.

As he vvhich vvithout licence breaketh a priſon, procureth his owne death; ſo in the world to come ſhall he be perpetually puniſhed, which contrary to the will of God will ſet the ſoule at liberty. *Plato.*

Vincitur haud gratis iugulo qui prouocat hoſtẽ.
Qui nil poteſt ſperare, deſperet nihil.

Of Hereſies & Heretiques.

Defi. *Hereſie is a wilfull and obſtinate opinion grounded in the mind: the ſiſter of ignorance, a profeſſed enemy to all truth, preſumptuouſly oppoſing it ſelfe againſt the principles of faith and true religion.*

AFter the aſcention of Chriſt into heauen, diuers by the inſtigation of the deuill, ſayde as *Simon* the Samaritane and others, who ſought to ſeduce the people frō the true faith they embraced, teaching, and preaching hereſies. *Iuſtinus.*

Hereſie ſtreweth the plaine and open way of truth with thornes and brambles.

If we follow our owne imaginations neglecting the truth, written in the word, we renounce our ſaluation, and yeeld our ſelues captiues to Sathan, vvho poſſeſſeth vs of a thouſand faythleſſe opinions, by which vve runne headlong into all manner of hereſie. *Baſil.*

The iudgement of Heretiques is not long deferred, and their deſtruction ſleepeth not.

Marcion heaping hereſie vpon hereſie, ſayd that Cain, the Sodomits, and the Ægiptians, and al Nations that haue excelled in wickedneſ,

nes, to haue met Chriſt in hell, and by him to be deliuered. *Iræneus.*

Montanus called himſelfe the holy Ghoſt; he ſtrangled himſelfe. *Nicephorus.*

The Valentinians ſayde, that Chriſt tooke not fleſh of the virgin *Mary*. *Policarp.*

The Church of Corinth was corrupted, not onely in manners, but alſo in doctrine.

Arius that archeretick, his bowels burſt in ſunder. *Theod.*

The Adamites denominated from *Adam*, adminiſter their Sacrament naked: they call their Church paradice.

Abelites require ſuch chaſtity in marriage, that they admit no copulation between man and wife. This hereſie was ſoone ſuppreſſed.

Montaniſts, Originiſts, and Saduces, deny the reſurrection.

Aquarij vſed not wine but water in the Sacrament.

The Eſſes liued like to Monks, and left the Citties to the Phariſies and Saduces: the Saduces were few, and their opinions wicked, in ſo much that they were greatly hated.

The Phariſies were ſomwhat ſounder in beleefe, the moſt exact ſect, and comming nere to the law.

The Nicholaites maintaine the community of their wiues. *Euſebius.*

Antiochꝰ

Antioche was neuer without Heretiques, for within the ſeauenth yeare of *Iuſtinus*, the greter part thereof was conſumed with fire from heauen, the other deſtroyed by earthquake.

Neſtorius denied *Mary* to be the mother of Chriſt, after he was baniſhed, his tongue was eaten vp by vvormes, and dyed miſerably. *Euag.*

They vvhich through the dimnes of theyr mind and vvant of vnderſtanding doe contemne the true and lyuing God, doe pleaſe themſelues vvith all manner of peſtilent errors. *Amb.*

Some not conſidering that cleare and heauenly light which commeth from God, they fal into the gulf & ſink to the bottom of that moſt foule and filthy puddle of all falſe opinions, errors, hereſies, and vvorſhipping of falſe Gods. *Amb.*

An heretique doth corrupt the ſincerity of faith and doctrine of the Apoſtles *Aug.*

A Schiſmatick, although he ſin not at all againſt the pure doctrine and ſincere faith, yet he raſhly ſeperateth himſelfe frō the church, breaking the bond of vnity. *Aug.*

A Schiſmatick, gathereth to himſelf new aſſemblies, and ioyneth himſelfe to congregations gathered by others, albeit in doctrine he erre little or nothing.

The

The Heretique through hope of temporall commodity of his owne braine and fleshly choyce, chooseth, receaueth, teacheth, & followeth strange things, and stifly retayning, dooth both defend them, and spread them abroade. *Bulleng.*

If cockle appeare in the Church, yet ought neyther our fayth nor charity be letted, we must rather labor to be good corne. *Ciprian.*

While some men alwayes take to themselues a further dominion then peaceable iustice requireth, they perish from the church, and while they proudly lift vp them-selues, blinded with their owne presumption; they are bereft of the light of the truth. *Greg.*

The Church oft placed amidst much chaffe and cockle suffereth many things: and yet what soeuer is eyther contrary to fayth or good life, she alloweth not, neyther holds she her peace, neyther doth she it. *August.*

De nucleo oliuæ mitis, opimæ, et suauissimæ ventosa et vana caprificus exigit: ita et hæreses de nostro fructificauerunt non nostræ, degeneres veritatis grano et mendacio siluestres. Tertullianus.

Omnia hæreticorum doamata inter Aristotelis et Chrysippi spineta sedem sibi et requiem reperireunt. Hieronimus.

Of

Of Deuils.

Defi. *Deuils are our temptours to ſinne, blaſphemy, and all other euils: they that ſtanding in feare of God, take pleaſure in that which diſpleaſeth him.*

THe deuill labours to deceaue men, and greatly enuies that any ſhould be ſaued.

Sathan is a ſubtill fiſher, & vſeth great cunning in the caſting of his net, and ſearcheth out the vaine of water wherein euery man is delighted. *Baſill.*

The deuil by degrees worketh the deſtruction of man.

The rage of Sathan is a ſure ſigne that the day of iudgement is at hand.

Chriſt fiſheth with an angling rod, and catcheth but a few: the deuill with a broad net and draweth vp multitudes. *Chriſoſt.*

The deuils bayte is ſweeter then Chriſtes, and that is the cauſe he taketh ſo many. *Hier.*

Chriſt fiſhing tooke foure, *Symon*, *Andrew*, *Iames*, and *Iohn*; the deuill vvalking by the Sea of this world may in as little ſpace take foure thouſand.

Through the enuy of the deuill ſinne entered into the world.

The

The deuill was the firſt author of lying, the firſt beginner of all ſubtile deceites, and the cheefe delighter in all ſinne and wickednes. *Philo.*

Diuers ſpirits vvere wont to deceaue people, eyther by miſleading them in their iourneyes, or murdering them in theyr ſleepes. *Pſellus.*

The more the deuills increaſe in theyr boldnes, the more increaſeth theyr puniſhment.

The deuils, not able to oppreſſe GOD in himſelfe, aſſault him in his members. *Aug.*

The deuill intangleth youth vvith beauty, the Vſurer vvith gold, the ambitious vvith ſmooth looks, the learned by falſe doctrine.

The deuils oft-times ſpake truth in Oracles, to the intent they might ſhadovv theyr ſhalſhoods the more cunningly. *Lactan.*

The deuil with falſe miracles beguileth the world.

The deuils (as being immortall ſpirits, and exerciſed in much knowledg) ſeeme to work many things, which in truth are no miracles, but meere works of nature.

All the great povver of deuils, proceedeth from the iuſt indignation of God, vvho by ſuch whips chaſtiſeth the wicked and exerciſeth the good.

The

The deuills haue diuers effects, the one troubleth the ſpirit, the other moleſteth the body; ſome inſinuate & ſteale into our harts where depraued deſires are ingendered; or els into our vnderſtanding, to hinder the vſe and office of reaſon.

The power of God, and not the deuill is to be feared. *Greg.*

The inuiſible enemy is ouer-come by faith.

The deuils haue will to hurt, but they want power. *Auguſt.*

The deuill is ouer-come by humility.

The deuill is ſtrong againſt thoſe that entertaine him, but weake againſt thoſe that reſiſt him. *Aug.*

From euill ſpirits proceedeth Art-magick, wherby the ſlauiſh practiſers of that damnable Art, by many falſe miracles, deceaue the ſimple, and confound themſelues.

God many times ſuffereth the deuill to tempt the godly, that by temptation theyr fayth might be tryed.

He that giueth his word te the deuill, breaketh his bond with God. *Luther.*

The deuil, temptation, and ſinne, were the occaſions of mans fall.

He that makes a God of the world aud vanity, is a deuill in the ſight of heauen & wiſedome.

The

The harts of the reprobate, containe as many deuils as vnchaſt thoughts. *Greg.*

The deuill in the laſt day ſhall riſe againſt vs in condemnation, for that he hath beene more cateſull to get ſoules, then we to ſaue them. *Bernard.*

VVho ſoeuer will triumph ouer the world, the fleſh, and the deuill, muſt hold faſt in his hand, that is, in his manners and life, the word of GOD, which is called the ſvvord of the ſpirit.

The deuill doth eaſily hit with his arrowes the proud men of this world, but the humble he miſſeth. The Archer ſooner dooth hit a great marke then a little one. *Amb.*

The deuill is to ſome a Lyon, to ſome an Ant. *Gregory.*

The deuill ceaſeth to tempt them whom he hath already wone.

The vvorld, the fleſh, and the deuill, are three powerfull enemies to prouoke men to wickednes.

The deuil, thogh he ſeeth not our thoughts yet by outward ſignes he many times dooth know them, as by our words.

The deuill is the Father of lies, & the chiefe author of all deceit.

The deuil tempteth the righteous one way, and the wicked another way. *Greg.*

The

The deuill presents before vs many vayne delights, to the intent he might the better keep our minds from godly meditation.

VVhat sinne soeuer hath beene by man at any time committed, vvas first by the deuill inuented.

The deuill first accuseth vs of our euill words, next of our euill works, lastly of our euill thoughts. *Greg.*

Vt cum princeps vult hospitari in aliquo domo præmittit nuncium, et vbi ille recipitur ibi descendit Dominus; sic diabolus præmittit malas cogitationes, vt ei preparent hospitium, vt vbi recipiuntur illuc declinat.

Christus Leo dicitur propter fortitudinem, Agnus propter innocentiam; Leo quod inuictus Agnus quia mansuetus. Ipse Agnus occisus vicit Leonem, qui circuit quærens quem deuoret; diabolus leo dictus feritate non virtute. Aug.

Of Hell.

Defi. *Hell is in all things contrary to heauen, it is a place of torment, misery, and desolation, where the wicked shall endure the endlesse iudgment of paine for their offences.*

ZEno the Stoick taught, that the places of the reprobate vvere seperate from the righteous, the one being pleasant, and delec-

table, the other darkſom and damnable.

Hell is the hold of horror, diſtreſſe, and miſery; the Cell of torment, griefe, and vexation.

The loſſe of heauen, is to the damned more grieuous then the torments of helf. *Chriſo.*

Hell is the land of darknes. *Greg.*

In hell all torments are not alike. *Aug.*

VVoe be to him that by experience knoweth there is a hell. *Chriſoſt.*

Hell is in the center of the earth, remote from all comforts, repleniſhed vvith endleſſe horror, vvhere deſolation raigneth, & no redemption may be expected.

Hel is the place of puniſhment which God hath reſerued for the reprobates.

In hell is no order, but a heape and Chaos of confuſion.

The wretches in hell, haue an end vvithout end, a death without death, a defect without defect; for theyr death liueth continually, & the end beginneth alwayes, & the defect can neuer faile.

Eternall death is the reward of ſinne, & the plague of ſinne, hell and damnation.

Hell is euery where, where heauen is not.

The torture of a bad conſcience, is the hell of a lyuing ſoule. *Caluine.*

Good men haue theyr hell in this vvorld, that

that they may knovv there is a heauen after death, to reward the vertuous; and vvicked men eſcape torments in this vvorld, becauſe they ſhall finde there is a iudgment to come, wherein the vvicked ſhall haue puniſhment, according to the number of theyr offences. *Lactan.*

They that beleeue in Chriſt, haue already ouer-come ſinne and hell.

To them that are enamored of the vvorld, the remembrance of hell is bitter.

The image of our ſinnes, repreſent vnto vs the picture of hell.

Hell like death is moſt incertaine, & a place of puniſhment moſt aſſured.

Hell that is knovvne no vvhere, is euery where, and though now neuer ſo priuate, yet in the end it will be moſt publique.

Hell is compared to the Laborinth vvhich *Dedalus* made, whoſe entrance is eaſie, but being once in, it is not poſsible to returne.

Hee that tempted Chriſt vvill neuer ſpare man. *Bernard.*

If thy minde be not mooued vvith the fire of heauen, take heede leaſt thy ſoule feele the flames of hell.

It is ſaide of the obſtinate Egiptians, that they vvent dovvne into the depth lyke a ſtone.

Enuy is a picture or resemblance of hell.

Death holdeth his standerd in hell, which is called the land of death.

Infernus lacus est sine mensura, profunditas sine fundo, plenus ardoris incomparabilis plenus fœtoris intolerabilis, ibi miseriæ, ibi tenebræ, ibi horror æternus, ibi nulla spes boni nulla desperatio mali.

Noctes atque dies patet atri ianua Ditis.

FINIS.

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